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The Independent.

A SUMMER SCENE.

BY G. H. BARNES.

My city friend, come lean with me
On this gray rock, o'ergrown with vines—
Below our feet the clover lea,
Behind us Delaware's kingly pines—

And we will scan a rustic view,
Unwrought by painter's pencil-phy;
And, though it homely seem to you,
It may please your eye for a passing day.

My picture's Summer, bright and fair;
Summer, of rural mould and mien!
Of blooming flowers and orchards rare,
And singing birds and meadows green;

Of brooks that ramble still and slow
Through velvet valleys, 'neath the trees;
Of shadows waltzing to and fro,
To the wind-harp's witching melodies.

Look down upon yon intervale,
Where emerald wavelets seem to pass
From knoll to knoll, from swale to swale,
Across the mimic sea of grass.

The handsome bobolink swaps and swings
On the tiger-lily's regal crest;
His dusky partner folds her wings
Above the broodlings of her nest.

Blue swallows swiftly send the plane
Or dappled, far-outreaching sky;
And the Quaker-coated stable-wren
Hops in and out right merrily.

The elder hedges by the road
Ring to the cat-bird's elfish notes;
And golden-finches there unload
For us their song-o'erburdened throats.

Lithe squirrels run on zig-zag tracks,
Or, boldly poised on post or stake,
Wave their gray banners o'er their backs,
And laugh till the orchard-echoes wake.

High o'er the hill-tops, circling round,
The bird-hawk spreads her pirate sail,
Ear down to catch the twittering sound
Of sparrows in the hazel dale.

There's not a nook nor dewy dell,
Nor shady copse, on this bright morn,
But echoes to the blue-bird's bell,
Or the yellow-hammer's hunting-horn.

List! where the amorous zephyrs play
Love with the tresses of the trees,
How Robin pours his joyous lay
On the slow current of the breeze.

But sweeter far than dulcet strains
Of scented gales or singing birds
Come childhood's happy-toned refrains,
So lightly set to blithesome words.

See yonder! on the dusty street,
That quivers in the July sun,
A score of little school-bound feet,
Naked, between the tire-tracks run.

A noisy troop of lads are they,
And rosy, merry, gleesome girls—
Kings, in their barefoot sovereignty!
Queens, with a coronet of curls!

Their kingdom is the fair domain
Of fresh affection, trust, and truth;
They'll never rule the same again,
Once past the boundaries of youth.

Below this granite balustrade,
O'er which we gaze down wooded banks,
The Ouleout winds its silver braid
Between the alders' tasseled ranks.

There, haunch-deep in a slumbering pool,
The soft-eyed, white-horned heifers stand,
Content their hasted hoofs to cool
And drive away the gad-fly band.

Beyond the rivulet's thither side,
The corn-blades shine on the level plain;
And down the mead, with sweeping stride,
The mowers swing their scythes amain.

And over all, on vine and pine,
Rock, rivr, mead, and men below,
The sunlight scunlinat as wine,
Enkindles now its roscate glow.

The eye is sometimes even cloyed
With woman's beauty; but we gaze
With pleasure endless, unalloyed,
On the sweet light of Summer days.

And hang whatever scenes you will,
Dear friend, upon your gilded walls,
Few more than this your heart can thrill!
None for a purer worship calls.

RISE AND FALL OF THE SLAVE POWER IN AMERICA.*

BY HON. HENRY WILSON.

No. XX.

WILLIAM LLOYD GARRISON—"THE LIBERATOR."

In the great conflict between freedom and slavery in America many names became historic, a few illustrious. No person is more inseparably associated with that struggle than William Lloyd Garrison. Men have differed, do and will differ, in their estimate of his distinctive doctrines and modes of action, and of his influence on the final result; but he will ever be associated in their memories with the conflict which emancipated one race and broke the power of another.

Born at Newburyport, Massachusetts, December 12th, 1804, Mr. Garrison learned the art of printing, and commenced his editorial career at twenty-one years of age. He was first connected with the *Free Press*, in his native town; next with the *National Philanthropist*, a temperance paper, published in Boston; then with the *Journal of the Times*, at Bennington, Vermont; then with the *Genius of Universal Emancipation*, at Baltimore; and, finally, with *The Liberator*, which he established in Boston, January 1st, 1831, and of which he was the editor during the thirty-five years of its existence. During these forty years of continuous editorial service he evinced singular personal independence, rare moral courage, and uncompromising fidelity to his convictions and the claims of humanity.

While at Boston, in the spring of 1828, he became acquainted with Benjamin Lundy, then on his first tour to the Eastern States in the service of the slave. He there listened to the cogent reasoning and was moved by the tender appeals of that singularly disinterested and tireless champion, who had consecrated his life to the cause of his oppressed countrymen. He ever gratefully acknowledged these obligations.

When, in 1828, Mr. Garrison assumed the editorial control of the *Journal of the Times*, at Bennington, Vermont, he announced in his editorial address that the paper would be independent in the broadest and stoutest signification of the term; that it should be trammeled by no interest, biased by no sect, awed by no power. He distinctly avowed that he had three objects in view, which he should pursue through life, whether in that place or elsewhere; and those three objects were "the suppression of intemperance and its associate vices, the gradual emancipation of every slave in the Republic, and the perpetuity of national peace." He pledged himself that what might be wanting in vigor should be made up in zeal. This independence and this avowal elicited from Mr. Lundy, who had sought to secure Mr. Garrison's services for his *Genius of Universal Emancipation*, the warmest commendations, because he had shown "a laudable disposition to advocate the claims of the poor, distressed African upon our sympathy and justice." And he declared, if he continued to advocate the cause of the unfortunate negro, that "his talents will render him a most valuable coadjutor in this holy undertaking."

Mr. Garrison continued his connection with the *Journal of the Times* for several months; but, in the latter part of the summer of 1829, he became associated with Mr. Lundy in the editorship of his paper, in Baltimore. In this new field he was brought into more immediate contact with slavery; and yet his utterances were no less decided and strong, still proclaiming his unrelenting hostility to slavery, intemperance, and war. Although at first he had looked with favor on the colonization scheme, as "an auxiliary to abolition" deserving encouragement, yet utterly inadequate alone, a short residence at Baltimore, and a fuller acquaintance with the spirit and purposes of its advocates, soon led him to discard and denounce it, and from that time onward to become one of its most uncompromising foes. On the subject of slavery he claimed that slaves were entitled to complete and immediate emancipation; that expediency had no place in the consideration of questions of simple right; that, even if the question of expediency were admitted into the discussion, it remained true that the sooner the chains were broken the wiser; and that, if the idea of removing the slaves from the country were not visionary, as he contended it was, all colored people born on the soil had a right to remain, and none had a right to compel their removal.

The sinfulness of slavery and the duty of immediate emancipation had been often proclaimed before—at least, in substance, if not in the precise phraseology of the new formula. Edwards, Hopkins, and Emmons, of the last century, as Wesley before them, who had condensed his estimate of the system into that burning and oft-repeated sentence, "Slavery is the sum of all villainies," had stated as strongly as language could express the thought the essential wrongfulness of the system, and the duty of immediate repentance, with the consequent fruits meet for repentance. Rev. John Rankin, whose name is honorably associated with the earlier anti-slavery efforts of the present century, was a native of Tennessee; and he testifies that in his "boyhood" a majority of the people of Eastern Tennessee, though not of the state, were abolitionists. In Kentucky, when he was first settled in the ministry, he says: "We had our abolition societies, auxiliary to a state society then existing," speaking openly against the "sin" of slavery, while the people of his church showed the sincerity of their opposition by leaving the state almost as a body because of the increasing pro-slavery spirit of the people therein. At the anniversary meeting of the American Anti-slavery Society, at New York, in ——, he declared that he himself and the anti-slavery societies of the South believed and avowed the doctrine of immediate emancipation.

In Ohio the anti-slavery sentiment was not only decided but active. Indeed, several years before the formation of the American Anti-slavery Society, the Chillicothe Presbytery made strenuous efforts to purge the Presbyterian Church of the sin of slavery. The Cincinnati Synod, on motion of Dr. Samuel Crothers, unanimously "resolved that the holding of slaves for gain is heinous sin and scandal." In 1825 Elizabeth Heyrick, of England, a member of the Society of Friends, had published a pamphlet, entitled "Immediate, not Gradual Emancipation," which was somewhat in advance of the general sentiment of the British people, though they were not long in arriving at the same conclusion. It is stated, however, by Oliver Johnson, who had it on the highest authority, that Mr. Garrison had not seen the work before he wrought out the same sentiment in his own mind, basing his conclusion on the two-fold grounds of "moral duty and logical necessity." There can be no doubt that the new circumstances in which Mr. Garrison found himself, with the sad and revolting scenes which were daily enacted before his eyes in a slaveholding community, and in a slave-mart like Baltimore, quickened both mind and heart and hastened convictions to which he soon arrived, and which, when reached, he was not slow to enunciate in language unequivocal and strong. For not only was slavery there, with its ordinary incidents of "wrong and outrage," but Baltimore was then, next to Richmond, the great Northern slave-mart of the Border States. It was the slave-trader's exchange, where was the slave-prison and where could be witnessed the revolting atrocities of the auction-block and the saddening exhibitions of the coffle and the slave-ship, with their heart-breaking partings, their apprehensions, and their despairing dreads of impending evils. In a community where such scenes were common, and among a people accustomed to them and acquiescent in them, Mr. Garrison was not long in tracing the logic of the system, and in detecting the real tendency of colonization, and the empty pretensions of those who advocated it as a means of removing the evils of the system of oppression.

The subject, however, which more particularly stirred his soul and fired his indignation, and which called forth his fiercest anathemas, was the inter-state slave-trade. In the prosecution of this general traffic an incident and illustration soon occured which especially excited his feelings, and called forth his sternest rebukes and his most objurgatory language. The captain of a vessel, owned by Francis Todd, of his own native town of Newburyport, took with his owner's consent a cargo of slaves for the New Orleans market. In consequence of the severity of his rebuke and his unmeasured words of condemnation, both a civil and criminal suit were instituted against Mr. Garrison. Tried by a pro-slavery court and jury, he was, of course, convicted, and his sentence embraced both imprisonment and fine. The knowledge of this and the great wrong done to an American citizen, simply for language employed in the interests of freedom and against oppression, excited a good deal of feeling, as it became known, among the philanthropists of the time. The case was brought by Mr. Lundy to the notice of that munificent as well as earnest friend of the slave, Arthur Tappan, of New York, who at once paid the fine; so that, after an incarceration of seven weeks, Mr. Garrison was set free. It is said that Henry Clay was on the point of doing the same thing, through the earnest solicitation of John G. Whittier, who represented to him that Mr. Garrison had been an earnest and effective advocate of the election of John Quincy Adams. This action of slavery and its agents completed the work already far advanced, and made Mr. Garrison ever afterward an uncompromising, if not a bitter foe, not only to slavery, but to everything that interposed itself between him and the object of his unconquerable aversion and determined hostility. Nothing was too high or too low, nothing was too strong or too sacred to escape his fierce denunciations. No iconoclast ever dashed down more remorselessly the idols of popular regard. The oath of eternal hostility to Rome which the youthful Hannibal was made to swear was not more sacredly kept than was the vow of the young reformer, as he went forth from that Baltimore prison, against that power which held millions of his countrymen in chains, and which would silence free speech and destroy the liberty of the press.

This violent individual demonstration was, however, but significant of the general feeling and policy toward this anti-slavery sheet and its heroic conductors. Nor did the persecutions, slanders, and libel suits which they prompted fail of their purpose. Former friends timidly shrunk from the fierce conflict, and withheld both their moral and pecuniary support; and even these earnest and brave men were compelled so far to succumb to the popular pressure as to dissolve their partnership, and the paper was changed from a weekly to a monthly journal. But, though not agreed in all things, they parted with "the kindliest feelings and mutual personal regard." Mr. Lundy declared that Mr. Garrison "had proven himself a faithful and able coadjutor in the great and holy cause"; and the latter, in separating from his philanthropic friend, expressed the hope that "we shall ever remain one in spirit and purpose."

After his liberation from prison, in June, 1830, Mr. Garrison proceeded North, delivering a course of anti-slavery lectures in Philadelphia, New York, New Haven, Hartford, Boston, Charlestown, and other cities and towns of New England. In these lectures he maintained the sinfulness of slavery, and the duty of immediate and unconditional emancipation. The colonization scheme, which had obtained a strong hold upon the confidence and support of the churches and the benevolent people of the North, was sternly arraigned, and the designs of its originators were declared to be hostile to the free people of color in the slaveholding states. Earnest appeals were made, especially to members of Christian churches, to engage at once in the work of immediate and unconditional emancipation, which was proclaimed to be the duty of the people and the right of the slave. But these views were far in advance of the prevailing sentiments of even most of the members of Christian churches; and, although some gladly accepted them, the many were either hostile or indifferent. Consequently, it was often with difficulty that churches were opened for his addresses, and sometimes they were positively refused.

In the month of August he issued proposals for the publication of a journal, to be called *The Liberator*, in the City of Washington. The proposition, though hailed with favor by a few persons in different sections of the country, was "palsied by public indifference." The persecutions against Mr. Lundy had also been so great in Baltimore that he had been compelled to remove the *Genius of Universal Emancipation* to the seat of the Federal Government, thus rendering the establishment of *The Liberator* there less necessary.

But there was another reason for changing the place of the publication of the proposed journal. This reason is given by Mr. Garrison in his first number, which was published in Boston, in January, 1831:

"During my recent tour," he says, "for the purpose of exciting the minds of the people by a series of discourses on the subject of slavery, every place that I visited gave fresh evidence of the fact that a greater revolution in public sentiment was to be effected in the Free States, and particularly in New England, than at the South. I found contempt more bitter, detraction more relentless, prejudice more stubborn, and apathy more frozen than among slaveowners themselves. Of course, there were individual exceptions to the contrary. This state of things afflicted but did not dishearten me. I determined at every hazard to lift up the standard of emancipation in the eyes of the nation, within sight of Bunker Hill, and in the birthplace of Liberty. That standard is now unfurled; and long may it float, unhurt by the spoliations of time or the missiles of a desperate foe—yea, till every chain be broken and every bondman set free! Let Southern oppressors tremble—let their Northern apologists tremble—let all the enemies of the persecuted blacks tremble!"

In establishing *The Liberator*, Mr. Garrison announced that he should not array himself as the political partisan of any man, and that, in defending the great cause of human rights, he wished "to derive the assistance of all religions and of all parties."

Many persons, however, who had become deeply interested in Mr. Garrison's addresses in the summer and autumn deemed his language too vituperative, denunciatory, and severe. Some of his earliest and more intimate friends, who earnestly desired the success of his cause, had often remonstrated with him. In his salutatory address, referring to these remonstrances, he said:

"I am aware that many object to the severity of my language; but is there not cause for severity? I *will* be as harsh as truth, and as uncompromising as justice. On this subject I do not wish to think, or speak, or write with moderation. No! no! Tell a man whose house is on fire to give a moderate alarm; tell him to moderately rescue his wife from the hands of the ravisher; tell the mother to gradually extricate her babe from the fire into which it has fallen; but urge me not to use moderation in a cause like the present. I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—AND I WILL BE HEARD. The apathy of the people is enough to make every statue leap from its pedestal, and to hasten the resurrection of the dead!"

To those who questioned the wisdom of his course he replied:

"It is pretended that I am retarding the cause of emancipation by the coarseness of my invective and the precipitancy of my measures. The charge is not true. On this question my influence, humble as it is, is felt at this moment to a considerable extent, and shall be felt in coming years—not perniciously, but beneficially—not as a curse, but as a blessing; and posterity will bear testimony that I was right. I desire to thank God that he enables me to disregard the fear of man which bringeth a snare, and to speak his truth in its simplicity and power."

He closed with the vow to oppose and thwart the brutalizing sway of oppression

"till Africa's chains
Are burst, and freedom rules the rescued land."

Mr. Garrison's partner in the publication of *The Liberator* was Mr. Isaac Knapp, a printer, like himself, and also a native of the same town. The paper was commenced without funds and without a single subscriber. Bearing the comprehensive and cosmopolitan motto, "My country is the world, my countrymen are all mankind," it appealed to no party, sect, or interest for recognition and support. Both editor and printer labored hard and fared meagerly; and it was only thus, and a marvel it was at that, that they and their journal lived. But Mr. Garrison had a mission to fulfill, and he bravely met the conditions it imposed. For, whatever may be the estimate of his subsequent policy, and whatever may have been his mistakes, none can withhold the meed of admiration at the moral courage and faith he exhibited as he entered upon his life's work. Hardly grander were their exhibition when Galileo was working out his problem of the solar system, willing to "wait a century for a reader"; when Columbus was traveling through Europe, from court to court, from philosopher to prince, in the vain search for a convert to his new theory of a western passage to the Indias; or even when Luther was nailing his theses to the door of the church, and thus braving the thunders of the Vatican, than when that young man—with no advantages of birth or culture, with wounds still bleeding from his recent encounter with the dark and bloody tyrant, in his dingy room of sixteen feet square, at once his sanctum, workshop, and home—made assault upon a despotism which not only trampled millions of slaves in the dust, but dominated the whole country, binding both church and state in chains, and then forged his weapons of warfare from the indestructible materials of God's Word and the Declaration of Independence. It must have been something more than "the grace of indignation" which urged him on, which crowned him with the honors of imprisonment, gave him the garland of a rope, the escort of a mob of Boston's "respectability and standing," and extorted such honorable mention by Southern governors and legislatures as can now be gathered from their records.

It was not that Mr. Garrison discovered any new truths, or that he stood alone, that gave him his prominence from the start. The sinfulness of slaveholding and the duty of its immediate relinquishment had been as unequivocally proclaimed by others, and there were those then in the field as decided and pronounced as he. It must have arisen partly, at least, from the peculiar state of public opinion at that time. After the crowning triumph of the slave power in the Missouri Compromise, and in the sectional victory of the South by the defeat of Mr. Adams and the election of Gen. Jackson, in 1828, there seemed to be a general acquiescence on the part of the people in this triumph, and, discouraged or debauched, a growing disposition to remit further anti-slavery effort. The nation had reached its nadir. For, though there were subsequently other aggressions, more flagrant outrages, and new concessions and compromises, yet never after that was the nation so voiceless and timid. Cowed and silent before the domineering power, with the number of protestants growing fewer and feebler, the very boldness and seeming audacity of the young man in his attic telling the nation that he was in earnest and would be heard aroused attention. The very deliberation with which he heralded and began the assault, the stern defiance he bade the foe at whose feet he threw the gauntlet of mortal combat, made him the mark for criticism and hostile demonstration, as well as the rallying point of those who sympathized with him in spirit and in purpose. His impartiality, too, between sects and parties, men and schools, constitutions and laws, and whatever arrayed itself against the slave or remained neutral, increased that attention and criticism.

His pen, if possible, was more severe, caustic, and exasperating than had been his speech. While friends generally doubted and questioned and the people generally condemned, the slaveholders were strung to *madness*. Before the close of the first year, the Vigilance Association of Columbia, South Carolina, "comprised of gentlemen of the first respectability," offered a reward of fifteen hundred dollars for the apprehension and conviction of any white person detected in circulating in that state "the newspaper called *The Liberator*." The corporation of Georgetown, D. C., passed a law rendering it penal for any free person of color to take from the post-office "the paper published in Boston called *The Liberator*," the punishment for each offense to be $20 fine or thirty days' imprisonment. In case the offender was not able to pay the fine, or the fees for imprisonment, he was to be sold into slavery for four months. The grand jury of Raleigh, North Carolina, at the instigation of the attorney-general, made an indictment against the editor and publisher of *The Liberator* for its circulation in that county. The legislature of Georgia proceeded to pass an act, which was promptly signed by Governor Lumpkin, offering a reward of five thousand dollars for the arrest, prosecution, and trial to conviction, under the laws of the state, of the editor or publisher "of a certain paper called *The Liberator*, published in the town of Boston and State of Massachusetts."

But neither the doubts of friends, the condemnation of the North, nor the threats and offered rewards of the South moved him from his purpose. He bade defiance to his persecutors, and avowed his *readiness* to die, if need be. He stood, he says, "like the oak, like the Alps—unshaken, storm-proof. Opposition, and abuse, and slander, and prejudice, and judicial tyranny add to the flame of my zeal. I am not discouraged; I am not dismayed; but bolder and more confident than ever."

Nor is there any doubt that his voice and pen were among the most potent influences that produced the anti-slavery revival of that day. Anti-slavery societies were formed, anti-slavery presses were established, and anti-slavery lectures abounded. Nine years after the establishment of *The Liberator* there were nearly two thousand anti-slavery societies, with a membership of some two hundred thousand. This result, however, was not secured without agitation, controversy, and strife. Nor were they all outside of these societies. Within them were growing discords and dissensions, growing out of the nature of their work and the character of their members. For the latter were generally, and almost of necessity, persons of positive convictions and self-assertion, engaged in a work of appalling magnitude and beset with unanticipated difficulties. Especially true was this of those who gathered around Mr. Garrison, adopted and defended his views, and recognized him as their leader. Embracing many men, and especially women, of talent, culture, and eloquence, they were a small, compact, aggressive, and somewhat destructive body, who, with marked characteristics and sometimes idiosyncrasies, yet seemed to be swayed by a common impulse, and committed not only to a common object, but to the pursuit of that object by modes peculiarly their own.

In pursuance of their own object, they avowed the purpose of granting quarter to nothing which, in their apprehension, interposed itself between them and that object. Not finding that hearty co-operation and ready acquiescence in their utterances and modes of action in church or state which they desired or hoped for, but often hostility and persecution, they soon arrayed themselves in antagonism to the leading influences of both. And so, singularly enough, they presented what appeared to their countrymen the practical solecism of endeavoring to reform the government by renouncing all connection with it; of seeking to remove a political evil by refusing all association with political parties, by whose action alone that evil could be reached; of depending alone on moral suasion, and an appeal to the consciences of the people, and yet coming out of all the religious associations and assemblies of the land. This arraying themselves against the patriotism, the partisanship, and the religious sentiment of the great body of the people prevented harmonious co-operation, and rendered inevitable, sooner or later, a disruption of the national society. In that separation, which took place in 1840, but a small part remained with Mr. Garrison—probably not more than one-fifth of the members of the anti-slavery societies then existing; and these were confined mainly to New England, and mostly to Eastern Massachusetts. Nor did these numbers increase during the conflicts of the subsequent twenty years. Indeed, it is doubtful whether, in 1860, when Mr. Lincoln was elected by a vote of nearly two millions, on a clearly-defined and distinct issue with the slave power, there were more abolitionists of that school than there were twenty years before, when the American Anti-Slavery Society was rent in twain. During all this period, however, they acted, as they professed, "without concealment and without compromise"; and, whatever may have been the weight or character of their influence on public opinion, none ever doubted the sincerity of their convictions, the boldness of their utterances, or their inflexibility of purpose.

BE SOCIAL AT HOME.—Let parents talk much and talk well at home. A father who is habitually silent in his own house may be in many respects a wise man; but he is not wise in his silence. We sometimes see parents, who are the life of every company which they enter, dull, silent, uninteresting at home among the children. If they have not mental activity and mental stores sufficient for both, let them first provide for their own household. Ireland exports beef and wheat, and lives on potatoes; and they fare as poorly who reserve their social charms for companions abroad, and keep their dullness for home consumption. It is better to instruct children and make them happy at home than it is to charm strangers or amuse friends. A silent house is a dull place for young people—a place from which they will escape if they can. They will talk or think of being "shut up" there; and the youth who does not love home is in danger.

DELAWARE WATER-GAP.

BY ELIZA SPROAT TURNER.

MAN.

Lights of gold—shades of brown;
Now the evening breeze is blurring
All our water-pictures, stirring
Seeming solid heath and hill.
Vast and red the sun rolls down.
Is he gone? Yet see, the same,
Air ablaze, waves aflame,
Hist! a voice from yonder hill:
"Whipporwill, whipporwill."

I'm a scholar, by the way,
With a curious gift at learning,
By some natural, strange discerning,
Lore of wood, and heath, and hill.
I know all the creatures say.
I can render as we walk
The soliloquizing talk,
Of yon zealous whipporwill;
Hark, again—"whipporwill."

BIRD.

Whipporwill, day is o'er;
Not a voice to break the quiet;
I shall haste to profit by it,
Softly, not to rouse the trill.
Breezes, hush. Waves, speak lower.
Twenty Aves I may win
Ere the rest their task begin;
Whipporwill, whipporwill,
(Silent all!) Whipporwill!

Whipporwill—that counts thirteen:
How remiss I find the others!
Were it not my duty, brothers,
To report you? Then I will.
Saints indeed! What can it mean?
Hist, I hear low voices rise.
Would you take me by surprise?
Here I stand, thirteen gained,
Whipporwill, whipporwill!

Dark and sweet. Star by star
From the river depth is rising.
Three more voices—'tis surprising,
Such irreverence in the trill.
Whipporwill, near and far.
Rattle, mumble, how they go.
I speak out, distinct and slow;
Whipporwill, whipporwill,
Listen, all—whipporwill.

Do they feel a word they say?
Vesper voices fill the valley;
Now indeed 'tis time to rally;
Ah, they gain upon me still.
Use decorum, brothers, pray;
Not so loud—keep your place—
Show more reverence—what a pace—
Take your time. Hold your tongue.
Whipporwill, whipporwill!

Temperance.

THE GREAT CHEAT.

BY REV. WM. M. THAYER.

THE public generally understand that the manufacture of factitious liquors is quite extensive. It is known, also, that poisonous substances enter largely into the composition of some of them. No one is startled by the announcement that a chemical analysis of certain liquors has disclosed virulent poisons in them. *Cocculus indicus*, foxglove, green capperns, henbane, *nux vomica*, strychnine, opium, oil of vitriol, and potash are among the poisons that are most often in the manufacture of intoxicating beverages. When Dr. Cox was inspector of liquors for the State of Ohio, he went into a grocery one day where several men were drinking, and asked the proprietor to pour into a tumbler a little of the same kind of whisky that his customers were swallowing; "into which," says Dr. C., "I dropped a slip of litmus paper, which was no sooner wet than it put on a scarlet hue. I went to my office, got my instruments, and examined it. I found it had 17 per cent. alcoholic spirits by weight, when it should have had 40 per cent. to be proof; and the difference in percentage made up by sulphuric acid, red pepper, pellitory, cautic potash, benzine, and one of the salts of *nux vomica*. *One pint of such liquor would kill the strongest man.*" Recently Professor Silliman, of Yale College, analyzed a sample of the "Port Wine" retailed by a dealer of Stonington, Conn.; and he found it to contain "21 per cent. of alcohol; over 10 per cent. of sugar of molasses; about 100 grains of sulphuric acid to the gallon—part of it free, as oil of vitriol, and part combined, as alum; oxide of lead or litharge, in poisonous quantities, or about 45 grains to the gallon. The liquor was stronger of lead than most waters that are poisoned by it."

Such disclosures are not new. They have been repeated so often, that the public conceals these poisonous adulterations. But we do not call this a great cheat. This is MURDER of the first degree in the sight of God. It is when factitious liquors are manufactured without the use of poisons that the *cheat* of which we speak comes in. Many readers may net know that foreign wines, brandies, and other liquors are so well imitated as to deceive the best judges; and that, too, without employing the poisons named. The "FRENCH WINE AND LIQUOR MANUFACTURER" is a book of recipes for manufacturing liquors without the use of poisons. The author claims to understand the whole subject, and to be horrified with the extensive use of poisonous drugs in the manufacture of intoxicating drinks. He has had an experience of twenty years on both continents," and professes to furnish to "liquor merchants" "a standard authority on the subjects of which it treats." So that we may accept this source of information as reliable, if anything connected with the liquor traffic can be reliable. His reason for preparing this volume for the use of rumsellers is plainly stated, as follows:

"The manufacture of factitious liquors is and will continue to be practiced. It has its foundation in the impossibility, at times, of obtaining the genuine article, and in the cupidity of man. To prevent it is simply impossible. With this fact in mind, the author thinks that he does good service in *pointing out the party's loss as a limitation may be made that will be no more injurious than the original, and in demonstrating that it is more profitable to make factitious liquor which shall contain the actual ingredients of the genuine than to make it from noxious materials.*"

This is pretty good reasoning so far as it goes. It is certainly less wicked to *cheat* drinkers than it is to *cheat* and *kill* them both. Almost any one would decide to take the *cheating* unaccompanied with *poison*, rather than swallow the whole dose. So, while other authors have taught rumsellers how to *decolor* and *poison* their customers, this more kind and generous one simply teaches them how to make Holland Gin, Bourbon, Madeira, French Brandy, etc., which are not these liquors, only something which resembles them. He calls special attention to his "*New process by which to make cheap wines by fermentation*"; and he says: "This, we think, is one of the most valuable chapters in our book, as it contains the important *secret* by the use of which several large manufacturers in this (New York) and other cities are *annually making large fortunes.*" Maintaining that of some kinds of foreign wines "seldom one bottle of what could be honestly called '*the real article*' ever reaches these shores," he says, "the question arises whether it is better to do our own work at first cost, or let others do it for us and pay them a profit of at least two hundred per centum for their unnecessary labor." In other words, the question is whether the European devil shall be allowed to outstrip the American devil in humbugging the public. He holds that this should not be permitted; that devil should be pitted against devil, until the great cheat on this side of the Atlantic shall be full as big as it is on the other side. Well, this is decidedly an advance upon the moral philosophy of the dramshop as hitherto taught, since actual poisoning has been claimed to be admissable; and possibly the author may yet make sufficient progress in moral science to learn that *cheating* is not one of the Christian graces.

We will copy several of his recipes. The following is an imitation of cognac brandy:

"To sixty gallons of pure proof-spirits add one pound of sweet spirits of niter, one pound of cassia buds, ground, one pound of bitter almond meal, two ounces of orris root, sliced, and about thirty or forty prune-stones. A little butyric ether or spirit of prunes may also be added. Stir them all well together two or three times a day, for three days or more; let them settle; then add one gallon of the best white wine vinegar, and, if you wish to have it *better* than domestic brandy is in general, add to every four gallons one gallon of foreign brandy, and you will obtain a mixture nearly equal to the foreign produce."

Here are 75 gallons of "cognac brandy" with only 15 gallons of brandy in it. And the following will make 80 gallons of brandy, without one drop of brandy in it:

"To 80 gallons of proof-spirits add 5 lbs. St. John's bread, 5 lbs. raisins, 4 oz. orris root, powdered, ½ lb. white argol, 1 oz. acetic ether. Color with sugar coloring."

Good brandy must have *age*; hence, it is quite necessary that the barrels should have the appearance of age, though just from the shop of the cooper. The following is his recipe "to give the *appearance* of age to brandy barrels":

"Dissolve in 3 gallons of water 3 pounds of sulphuric acid and one pound of sulphate of iron. Wash your barrels with it on the outside."

This completes the cheat on a barrel of brandy, outside and inside.

"To make a superior quality of wine," we have the following: "Take 60 gallons of water, 40 lbs. raisins, 1 lb. tilia flowers, 20 lbs. sugar, 5 lbs. tartaric acid, 1 gallon yeast, 4 gallons spirits, 95 per cent. Pour 1¼ gallons of boiling water on the tilia flowers before adding them, and add two gallons of water for waste in manufacture."

And here we have 63½ gallons of "superior wine," that never knew Joseph, costing less than 25 cents per gallon! Yet this wine is less objectionable than much that is used even for sacramental purposes. Dr. Cox, to whom we have alluded before, once analyzed a sample of wine, such as has been used at the Lord's Supper; and he found it to contain "8 per cent. alcoholic spirit or rye whisky, muriatic acid, alum, sugar, elderberries or flowers, which impart a flavor very analogous to the grape." Not even a raisin in it; hence more objectionable than the "superior wine," that has about two-thirds of a pound of raisins to the gallon!

To make "Port Wine" that may deceive the very elect we have the following receipt:

"To 13 gallons of proof-spirit add 55 gallons of water, 1 gallon wine vinegar, 30 lbs. sugar, ½ oz. ground cinnamon infused in 1 qt. water, ½ oz. ground cloves, 50 cayenne pepper-seeds, 1 oz. tannin dissolved in half pint of alcohol, 95 per cent. Color with mallow flowers."

This makes nearly 20 gallons of "Port" ("over the left," as the boys say), costing about 20 cents per gallon. In a similar manner Madeira Wine, Muscat Wine, Sherry Wine, and all the other wines are imitated perfectly, as this author claims, even to the rich, tawny hue—that mixture of glowing red and mellow brown, with the golden light striking through, which every one takes as his surest guide in his choice of Port and red wines. Alas, for his innocence! Even this may be counterfeited, and the tell-tale color of immature wines be artificially concealed and metamorphosed into the tawniest hue.

Music.

AT the commencement exercises of the Female Normal College, last week, in the Academy of Music, the orchestra and chorus were led by Miss Charlotte V. Hutchings, the well-known alto singer. "This," says *The Evening Post*, "is the first instance in this country, we believe, in which a lady has ever conducted an orchestra in public." It was certainly an unusual sight; but, if we are not mistaken, Mrs. Caroline Richings-Bernard has, in moments of emergency, taken her seat at the conductor's desk and directed the performances of her own English Opera Company, and Madame Camilla Urso has directed large bodies of players in California. The ability of Miss Hutchings in this line has long been recognized in private musical circles. She has often conducted the rehearsals of one of the madrigal societies, of which she is a member, and we understand that she has also twice been once in public this last spring if they had given the full number of concerts which they originally intended to give.

....It is announced in a great many of the papers that Dr. James Pech has been selected to conduct the oratorio performances in which Nilsson will take part in this country, because "he is the only man in America who knows the traditions of the English oratorio school." We dare say Dr. Pech has been engaged; but we are quite sure it is not for any such absurd reason as that. We had some excellent performances of oratorio before he came to this country, and shall probably have others after he has passed away. Even now Mr. Carl Zerrahn has occasionally the temerity to produce the great works of Handel Haydn, and Mendelssohn and as a conductor he is not considered altogether contemptible.

....Madame Cora de Wilhorst (Miss Withers that was, of New York) has been singing with moderate success in Paris; and has now been engaged for the Italian Opera at Homburg, to sing, with Patti, such parts as *Margaret of Valois* in "The Huguenots" and *Donna Elvira* in "Don Giovanni."

....The Paris *American Register* says:

"Miss Minnie Hauck, the American artiste of whom we have already spoken in our columns, has been gaining repeated and brilliant successes before critical and appreciative audiences in Vienna. She made her first appearance on the 6th of May, in the rôle of Marguerite in Gounod's 'Faust.' Her youth, her graceful acting, added to the extreme purity and richness of her voice, at once enlisted the sympathies of the entire house and confirmed the opinion that we had already formed, that her artistic career is certain to be a series of triumphs. The clearness of her low notes surprises and captivates the hearers. The German press was unanimous in predicting for our fair country-woman as high, if not a higher reputation than that obtained by Sontag. Miss Minnie Hauck's subsequent Zerline in the opera of 'Don Juan,' represented on the 20th of May, before an overflowing house, was most enthusiastically applauded. Rarely, if ever, were the musical lovers of Vienna favored with such a thoroughly artistic representation of Zerline. Miss Hauck's acting is free of all staginess. Her delineations show deep study; and yet, withal, there appears to be that natural freshness which appeals so strongly to the spectator. Her Marguerite had raised expectations that were fully, we may, indeed, say more than realized by the immense powers that she put forth in Zerline. As an operatic vocalist, Miss Minnie Hauck is evidently called on to fill a high position; and we are rounded outline and its lack of tail. On the 32d day it moulted, and now gained the sharp tail of its species. The king crab moults several times a year, and its cast-off shells are cast up by the tide, the joints being often broken. Mr. Lockwood suggests that the remains, especially the caudal shields, so abundant in the Iowa limestones are the cast-off shells of trilobites cast up by the undertow on the primitive beaches. The king crab lives like the mole, underground, where it wanders about for its prey, which consists of animal matter, which it grinds up with the spines on its inner legs, before taking it into the mouth. The use of the tail is to right itself if thrown on its back, and to act as a fulcrum in its burrowing operations.

....The experiments of Prof. O. W. Holmes make the rate of transmission of nerve influence to and from the brain considerably greater than those of other observers. By experimenting on a single person, Helmholtz, Fizeau, and others have reached rates of from 40 to 90 or 100 or more feet a second; so that, as has been occasionally repeated, it would take a whale a second to feel the stroke of a harpoon in his tail. Fizeau says it takes 1-10 of a second to transmit an order from the brains to the muscles, and 1-100 of a second for the muscles to get into motion. Dr. Holmes put 10 intelligent students in a circle, with joined hands, and had a hand-pressure communicated from one to another 10 times round the circle. Here was "a nervous circle of about 66 feet" (less than 60, we should think, unless the students had arms like apes) repeated so as to make it "660 feet," where the impression of a hand-pressure had to be conveyed to the brains 100 times, and sent thence as many times to the other hand. He found after practice that the time required was 10 seconds, making 1-10 of a second for the passage through the nerves and brain of each individual—less than the least time assigned by any other experimenter.

....G.M. Beard, M. D., says in the *College Courant* that in England mortality has diminished two-fifths in a single century; and that in 1740 the rate of death in Boston was 1 in 26 of the population, while now it is 1 to 42. The cause of increased longevity is increased comforts, better food and cookery, diminished hours of labor under the influence of machinery, a decrease in the intemperance and licentiousness which made Europe in the middle ages one brothel, and the advance in sanitary and medical science. The plague and the "black death" are now unknown; small pox is but 1-10, measles 1-5, fevers ¾, and consumption a little more than ⅓ as fatal now as in the seventeenth century. In addition to these causes, Dr. Beard attributes considerable effect to the conserving influence of labor of the brain.

....H. C. Perkins, M.D., of Newburyport, gives in the *American Naturalist* a new microscopic observation of the circulation of the colored juice in the dandelion and the celandine (*Chelidonium majus*). He found, by putting the growing leaf between glass plates wet with glycerine, that at times the motion would be quite sluggish; but he could instantly start it in one direction or the other by intercepting the direct sunlight or restoring it. He thinks here is a fine illustration of the conveyance of light into food by its passage through the vegetable tissues, and of heat into motion by its action on the sap-vessels.

....Professor Haeckel has been studying sponges, and he mentions one or two species whose variations are remarkably great. Thus "*Lycometra compressa* appears as a sponge stock which bears upon one and the same base the mature forms even of 8 different genera."

....A scientific expedition left Yale College June 30th, under charge of Prof. O. C. Marsh, for the Rocky

says: "Repentance has no place in their belief, as the mercy of God cannot interfere with his justice in regard to acts already committed." The Little Brahmo book above referred to says: "They believe that repentance is the only way to atonement and salvation." But here, evidently, is some difference of understanding in regard to the meaning of repentance. The Brahmoes believe that it is that sincere sorrow for evil-doing which leads to amended purposes and conduct; and not that it takes away the punishment which has already been borne, of really committed—suffering of some kind being the natural consequence of evil. Their Christianity with regard to *repentance*.

But a more serious charge which this critic brings against the Brahmo Somaj is that its members, or a large portion of them, are addicted to worshiping their leader as a divine being, and that their leader, Keshub Chunder Sen, tacitly, if not expressly, permits the idolatrous homage. Now that some of the more recent and unenlightened members of the Brahmo Somaj—some among the multitude who are beginning to flock to its teachers for material and spiritual help—should be moved by the very gratitude of their hearts to bow in homage to Him who seemed to them to be specially sent of God for their deliverance would not be strange. The inhabitants of Lystra once thought Paul and Barnabas to be "gods come down in the likeness of men." And India has had its Avatars, its human incarnations of Deity, from time immemorial. It would be very natural if some of the native converts should regard the leader of this native religious reformation as a special incarnation of God, and transfer to him something of the feeling of trust and worship which they have just withdrawn from the idols of their old faith. There is reason to believe that some such tendency exists; but, that it manifests itself at all to the extent which the writer of the article in the Milwaukee paper intimates is wholly untrue. He makes the statement doubtless in good faith; but it is one of those misrepresentations and false charges which the struggling Brahmo Somaj has had to meet from Orthodox Christianity and Hinduism in India. That Keshub Chunder Sen should encourage any belief or practice which implies that he is more than mortal man is not to be believed without other evidence than we have yet seen. His teachings, and those of the Brahmo Somaj generally, are utterly contrary to his making or allowing any such claim. In the very extract published in *The Index* two weeks ago, taken from his lecture on "Great Men," he says: "This idolatrous bending of the knee before man is an insult to Heaven, and an audacious violation of that entire loyalty and allegiance to God which is demanded of every true believer. Like every other form of idolatry, it is a treason against God which pollutes the heart and degrades the soul." And the sentiments and spirit of all the Brahmo publications we have read are wholly abhorrent to any such idolatry. Their one aim is to lead men away from reliance on human instruments and mediators to the Divine Being himself.

Yet, suppose some individual members of the Brahmo Somaj should incline to render worship to their great representative and leader, they probably would retort upon their Christian critic that it seemed to them no worse to worship a living man as an incarnation and revelator of Deity than to worship one who has been dead more than eighteen centuries.

The Milwaukee writer bears good testimony to the reforms accomplished by the Brahmo Somaj. He says: "They have renounced idolatry and polytheism; abolished caste, polygamy, and infant marriages; uphold theism, female education, the appearance of women in society, and purity of life."

Ministerial Register.

SETTLEMENTS.

Bartcau, S. H., Congs., inst., June 28th, Zumbrota, Minn.
Brown, Wm. F., Presb., ord., June 21st, Canonsburg, Pa.
Baliman, W. J., Presb., ord., June 21st, Congruity, Pa.
Bascom, Geo. S., Cong., ord., June 29th, Odell, Ill.
Cross, W. H., Cong., ord., June 29th, Tomah, Wis.
Codington, G. S., Cong., ord., July 1st, Lacon, Ill.
Cameron, James, Cong., ord. as evangelist, June 30th, at Blanchard, Me.
Dowling, Geo. F., Bapt., ord., July 5th, Fellowship, N. J.
Eschmeier, John H., Ref. (German), inst., July 5th, over Perth, ch., Shelbyville, Ind.
Jones, Enoch, Cong., ord. over Welsh ch. of Berea, O.
Kuhlman, J. F., Luth., Fontenelle, Neb.
Klein, Prof. J. H., Ref. (German), Louisville, Ky.
Landis, J. D., Presb., ord., June 14th, Conshohocken, Pa.
Linn, Samuel P., Presb., inst., July 5th, Wayne, Pa.
Lewis, D. G., Cong., inst., June 27th, Patten and Island Falls, Me.
Lisk, Jas., Bapt., inst., June 21st, Germantown, Pa.
Lindsey, Stephen G., Bapt., ord., June 23d, Withamsville, O.
Mesmer, W. S., Cong., of Hudson, Mich., over Fresh. ch. Monitaur, Ia.
McArthur, R. S., Bapt., ord., June 7th, New York City.
McCalla, Albert, Presb., ord. as evangelist, June 20th, Chicago.
Monfort, I. W., Presb., of Greenfield, Ind., St. Anthony, Minn.
Newton, W. W., Epis., of Philadelphia, Del., over Brooklyn, Mass.
Patterson, J. G., Presb., inst., Waverly, Iowa.
Teller, Henry W., Cong., of Hartford Seminary, ord., July 7th, Essex, Conn.

CALLS.

Albert, C. S., Luth., to St. Peter's church, Philadelphia.
Bell, N. H., Cong., of Conn., to Winchester, Ind. Yes.
Bingham, J. S., D.D., Cong., of East Boston, to Dubuque, Iowa.
Bixby, J. T., Init., to Watertown, Mass. Accepts.
Barnard, J. H., Presb., of Waukesha, Wis., goes to Kankakee, Ill.
Chase, H. L., Cong., of Dyersville, to Green Mountain, Iowa. Accepts.
Congzer, O. T., Bapt., of Winterset, Iowa, to Lincoln, Neb.
Chase, S. G., Cong., of Andover Seminary, to Dunmerston, Vt.
Eberman, Jos. A., Univ., of Benton Harbor, to Tecumseh, Mich. Accepts.
Erdmann, M. A., Moravian, will take charge of a mission of Dr. Adams's Presbyterian church, New York.
Findley, Sam., Presb., of Miami City, to New Jersey, O. Accepts.
Gibbs, Chas., Cong., of Earlville, to Cedar Falls, Iowa. Yes.
Hughes, J. W., Presb., of Ross, O., goes to Richmond, Ind.
Hay, Sam., Presb., of Carondelet, Mo., goes to Woodstock, Ill.
Hooker, E. P., Cong., goes to Middlebury, Vt., next September.
Hicks, Edw. L., Cong., of Andover Seminary, to State-street church, Portland, Me.
Iram, Wm., Cong., of Bowling Green, O., to Hubbardstown, Mich. Accepts.
Jones, John E., Cong., of Welsh church, Newark, to Granville, O.
Lamont, Hugh, Presb., to Carlinville, Ill. Accepts.
Miller, A. B., Bapt., of Kentucky, to Quincy, Ill.
Olmsted, F. W., Cong., of East Dorset to Townshend, Vt. Accepts.
Olds, A. D., Cong., of Jefferson, O., to Elyria, O. Yes.
Paddock, G. A., Cong., of Chandlerville, Ill., to Lebanon, Mo. Accepts.
Patterson, Jos., Presb., to Stillfork and Bloomington, O. Accepts.
Painter, H. M., Presb., Third church, Springfield, Ill.
Ray, H. W., of Hartford, Vt., goes for a year to New Ipswich, N. H.
Rice, Mr., of Union Seminary, to Norwalk, O. Yes.
Sanford, D. P., Cong., of Wolcottville, to Winsted, Conn.
Stuart, John, Presb., of Clives, O., to Burlington, Iowa.
Sawyer, R. A., Presb., of Dayton, to Third-st. church, Brooklyn. Accepts.
Scheel, C., (German) Ref., to Shamokin, Pa. Yes.
Sheppard, Thos. J., Bapt., of Granville, to Clyde, O. Accepts.
Tinlow, H. R., Cong., of East Cambridge, to Walpole, Mass.
Warren, G. F., Bapt., of Bowdoin-square church, Boston, goes to Branch-street church, Detroit.
Whiter, J. H., of Milan, O., to Wabash, Ind. No.

RESIGNATIONS AND DISMISSIONS.

Bacon, W. F., Cong., leaves Amesbury, Mass., Oct. 1st.
Clinton, O. P., Cong., Hortonville. Ill health.
Collman, J. R., (Ger.) Ref., Summit City, O.
Dodge, Benj., Cong., dism., June 29th, No. Abington, Mass.
Fitch, H. F., Bapt., Topeka, Kan.
Fairbank, J. B., Cong., St. Joseph, Mo.
Gray, R. F., Bapt., Mt. Madison, Iowa.
Greene, Elihu, Bapt., Mt. Pleasant, Iowa.
Hart, D., Bapt., Nicholasville, Ky.
Howard, E. B., Cong., Farmington, Me. Resigns.
Kinney, M. P., Cong., Rockford, Ill.
Kendall, E. S., Cong., Vernon, Conn. Has not resigned.
Malby, Erastus, Cong., resigns, Oct. 1st, a pastorate of 45 years Sickness.
Northrop, B. F., Cong., dism., June 28th, Griswold, Conn.
Taylor, H. W., Presb., dism. from Franklin, O.
Woodbury, Frank P., Cong., Flint, Mich.

DEATHS.

Becker, C. F. J., Luth., missionary to India, May 8th, aged 28.
Cross, Joseph G., Meth., Winnebago, Ill., May 20th.
Macdill, David, United Presb., June 15th, aged 29.
Rose, W. F., Cong., Waukon, Iowa.
Schirdel, Jere., Luth., Allentown, Pa., July 2d, aged 63.

MISCELLANEOUS.

Moore, Geo., D.D., Cong., of Oakland, Cal., accepts professorship in Pacific Theological Seminary.
Wilkes, Henry, D.D., Cong., of Montreal, has been elected president of the theological seminary there.
Wynn, W. H., Luth., is elected deputy superintendent of schools in Iowa.

Our Young Folks.

BOUND FOR SARATOGA.

Yes, I'm going to Saratoga,
With Mamma and Sister Lu;
There's such a fuss in getting ready
We don't know what to do.
Our trunks are standing open,
All gaping to be filled
With satins, silks, and laces,
And muslins, crimped and frilled.
Nothing else is talked of,
From morning until night;
Its hurry and confusion,
The change, without delight.
They tie me up in corsets,
And make me stand so straight,
And make me stand so straight,
Those "perfect fits" I'm very sure
It is not wrong to hate.
They pinch my feet in narrow boots,
And curl my hair so tight;
And will not let me shed a tear,
For fear I'll be a fright.
I'd rather go to Grandma's,
And have my fill of play,
Feed the chicks, and hunt the eggs,
And ride upon the hay—
To Grandma's, where the sum mer air
Is full of drowsy scents;
Where every living thing is glad,
Without fashion or pretense;
Where I can run and hop and jump
Upon the hill all day,
Or sit beside the shady brook
And watch it on its way;
Or swing upon the barnyard gate,
Where Grandpa threshes grain;
Or count the drops of sudden shower
Upon the window pane;
Or watch the sparrows circling
Far up in sunny air,
And wonder, if I had the wings,
Could I fly with them there?
And then the dear old homestead,
With its low and sloping roof,
All veiled with vines and sunlight,
A shimmering warp and woof.
I'd rather see dear Grandma's face
Within the vine-clad door,
And hear her "Welcome home, my child,"
As I've heard it oft before,
Than all the sights of gayer life,
Or all the sound that swells
Where Fashion holds her yearly strife
And Wealth her victory tells.
But—I'm going to Saratoga,
With Mamma and Sister Lu,
And there's such a fuss in getting ready
We don't know what to do.

H. K. P.

AN UNLUCKY DAY.

BY MARGARET BOURNE.

TOMMY and Bessie Grey had gone into the country to spend the summer with their Aunt Eunice. They had never before been separated from their mother; and, though it was impossible not to feel often a little lonely, they were resolved to be happy and have a good time.

Aunt Eunice lived on a farm, which held wonders of delight to the children. There were cows to see milked, chickens to feed, and hay to make; but perhaps the most unfailing source of enjoyment was an old flat-bottomed boat that floated upon a brook which ran through the pasture.

One bright June morning the children stood together at the kitchen-door waiting for breakfast. It was not much after five o'clock, but the world looked just as wide-awake as though it were noon. The children's faces were rosy and bright as the morning.

"Bessie," said Tommy, "I've thought of such a nice thing to do to-day, if Aunt Eunice will let us."

"What is it?" said Bessie.

"To look for the sources of the brook, as Sir Samuel Baker did for the Nile. Don't you remember how Papa read about it to Mamma, last winter?"

"Oh, yes," said Bessie; "and Mrs. Baker went with him, and was just as brave as he was. I'll be Mrs. Baker, and you shall be Sir Samuel. We'll be gone all day, and play it is ever so many years."

Aunt Eunice called them to breakfast then; so they ran to tell the others. They knew it was best to say nothing about their plan at the table; for Aunt Eunice did not like to have children talk much at any time, and was quite sure that those who were well-bred would be silent at meals.

Tommy and Bessie behaved their very best according to their Aunt's standard—ate their bread and milk, then sat with folded hands until Miss Eunice rose from the table. That was the signal that they might speak.

"You ask her," said Bessie.

"No, you," said Tom. "She will be more likely to say yes to you."

"But Mamma says boys ought to do the hardest things, to save their sisters," urged Bessie.

"I know it," said Tom. "But I'm afraid she won't let us go if I ask. She says boys are always in mischief."

"Well," said Bessie, "I'll ask; but you come with me."

The children went together to the table, where Miss Eunice stood. They were very much afraid of her, because her way of speaking to them was cold and stern, as if she found all their pleasures a great trouble. This manner was so unlike that of their own mamma, who was interested in everything they liked, that it perplexed the children constantly.

"Aunt Eunice," said Bessie, "may we go out in the boat to-day and play Sir Samuel Baker?"

"Who's he?" said Aunt Eunice.

"Oh," said Tom, emboldened to speak now, "he's a great traveler, who found out where the Nile came from."

"Well, suppose he did. You can't go to Africa, can you?"

"No, indeed," laughed the children; "but we want to play the brook is the Nile, and we are going to find where it comes from."

"What's the use?" said Miss Eunice.

"Only fun," replied Tom; "but it would be ever so nice."

"Please let us, Auntie," said Bessie.

"Don't call me Auntie, Bessie. I am your Aunt Eunice, and like my whole name."

"May we go, Aunt Eunice?"

"Well, yes. Go along, if you want to; only don't trouble me any more."

The children hesitated. There was something they wanted to suggest about taking lunch with them; but they did not dare.

They put on their hats, and Bessie brought her little basket into the kitchen.

"Good-bye, Aunt Eunice; we may not be at home till supper, you know."

"What! Stay all day up in the pasture?" said Miss Eunice.

"Yes," said Tom, "all day. It will take a long time to do all the exploring that is necessary."

Miss Eunice went into the pantry, and brought out some crackers with a piece of cheese, which she gave to Bessie, saying: "You ought to have something to eat, then, I suppose."

The children accepted the gift and said the proper "thank you," then scampered off to their pleasure.

It was not far to the pasture, so that in ten minutes they were in the boat. They put the basket of crackers at one end, then Bessie gave a sigh of relief.

"Oh, Tom, how good it is that you brought of this! Isn't the breeze cool and how the water sparkles."

"Yes. Oh, see that little fish there. There he goes under that rock. I wish I had my fish-line."

"I don't, Tom. It is cruel to catch those little fish. They aren't good for anything."

"Not good for anything?" said Tom. "Then why did God make them?"

"I mean," said Bessie, "not good to eat. They are good to swim around here and look pretty. Mamma says that to give pleasure is being good for a great deal; and I'm sure these cunning little fishes do that."

"Oh, my, how my arm aches!" said Tom. "This boat is dreadfully heavy. I wish we had an Indian canoe."

"So do I," said Bessie; "but let me paddle awhile. Oh, how hard it is! Why don't you get a pole and push, as the men do on the river?"

"That's a good idea. I will. Push up to the shore, and I'll get a pole."

So Bessie paddled to the bank, and Tom jumped out. After searching some time, he returned with a piece of a tree-branch, which he thought would do. It was crooked and rough, but was all he could find. Bessie looked at it doubtfully, but said perhaps it would be better than the paddle. So Tom brought it into the boat and dragged it to the stern. Then he and Bessie pushed with all their strength. The boat moved on; but the branch was caught at the bottom of the brook, and wouldn't come free for all their pulling.

"Let's try the paddle to push with," said Bessie.

"Yes, so we will; it will be much better than that old thing," said Tom.

The paddle worked very well, for the brook was shallow in that place. The children pushed hard and the boat glided along. The brook widened, but the children did not notice it. The water deepened, too; but that they never thought about. Quite suddenly, as they were leaning over to reach the end of the paddle, they lost balance, and—splash—both were in the brook. For a minute the suddenness of their overturn frightened them; but the bottom could be found, and, though the water was up to Bessie's chin, she was brave enough to take Tommy's hand and walk to the shore. Fortunately, it was not very far, for it was so hard to walk in water that even the short distance was enough to tire them very much.

When they reached the bank, they climbed up, with rather woeful faces.

"What shall we do?" said Bessie. "We are soaked through!"

"Let's sit on the grass and dry ourselves," said Tom. "Don't you remember the picture Beechnut drew for the children, in one of the 'Franconia' stories, of a woman who hung her children on a clothes-line?"

"He wrote under it some poetry," said Bessie. "It was:

'Whenever she washed her children, she hung them up to dry,
Because she was afraid, if she left them wet, they'd all take cold and die.'"

"I wish that woman were here to hang us up now," said Tom. "However, we can take off our shoes and stockings; and, if we wring out our clothes, I guess they will soon be dry."

So the children squeezed the water out as well as they could. They were very uncomfortable; and, notwithstanding their good nature, it was not easy to enjoy themselves. At last Bessie said:

"Tommy, I think we must go home. I am beginning to shiver now. Oh, if Mamma were there, instead of Aunt Eunice!"

"Yes," said Tom. "Shan't we catch it! There's no help for it, though; so the sooner it's over the better."

The children turned their faces homeward; and, in less than two hours after starting on their explorations, they appeared again at the door of the kitchen.

Miss Eunice looked up as the two bedraggled figures stood before her.

"Good gracious, children, where have you been? Soaked through and through, I declare! Well, of all the bothers in life children are the worst!"

"Everybody has to be children first," said Bessie, with a grieved disregard of grammar.

"Well, it's no use talking, I suppose," said Miss Eunice; "but the safest place for you now is bed. Go along, and I will bring you some herb tea."

"Oh, Aunt Eunice, please don't send us to bed at this time in the morning! Let us rub ourselves hard with a rough towel, and then we shall be safe enough," said Tom.

"I'm afraid you'll have a fever, or measles, or some such thing, that children are always taking," said Miss Eunice.

The children begged so hard for exemption from the sentence of bed that finally they prevailed, upon condition that they should not go out of the back-yard.

It was rather a hard day; but they tried to make the best of it, and consoled themselves by thinking that at any rate bed would have been a great deal worse. They never made another attempt to imitate Sir Samuel Baker; but I think they will always feel more deeply for his hardships from the memory of their own disaster.

The Sunday School.

WE are glad to see that the advocacy of slates in the Sunday school by some of our Sunday school men has not been without fruit, and that they are now being introduced. There is no argument for the use of blackboards by superintendents that does not apply with equal force to the use of slates by teachers. Of course, they may be used in every variety of way possible to the blackboard. How it comes that so many lady teachers who can draw fairly never make pictures for intermediate classes we cannot for the life of us tell. If you can draw, you have the open sesame to attention, to effective impression, to success. The lesson for next Sabbath in the *National Sunday School Teacher's* series is the Syro-Phenician woman. A drawing on a slate, even in light and shade, would be an admirable thing to introduce at the right point in the lesson. If you use colored crayons, so much the better. Colored pencils on white paper, colored crayons on a slated surface would help greatly. Some one—we do not remember whom—has begun the manufacture of Sunday school slates just adapted to chalk pencils or tale crayons. But do not wait until you get one; use a common slate, a piece of paper. If the drawing is made on paper, give it, at the close of the lesson, to one of the scholars, giving to each in turn, but never to a scholar who has neglected to get the lesson, and giving the preference of time to the most attentive. But, if you cannot draw, write or "*print*" some sharp points from your lesson on the slate. For next Sunday's lesson you can write such a summary as the following, and use it at the close of the lesson:

PRAYER { Humble / Patient / Persistent / Believing } SUCCESSFUL.

This should be recapitulated by each of the scholars after the slate has been removed from sight. Of course, the better you write, the better and more attractive will be your success; but even plain writing in the form of a diagram will prove interesting.

....Again and again the old hobby is trotted out. It is called by many names; but it is the same old horse still. He has always failed to accomplish anything; but he gets a new name and a new rider, and comes round again. One year he is called a "Graded System," the next he is known as a "Regular Course of Study," and then he comes round again with another name. Common sense has condemned him, he is balky and worthless; but it must be confessed that he is a showy horse, and people who like showy hobbies never tire of talking of his good points. This time he appears in the Southern Methodist Church, in an attempt to introduce a course of study that shall be "regular" and "complete." An effort is made to teach theology, church polity, and what not in a regular and systematic way in the short hour of Sunday school work. We have the old answer to give. Show us any good thing which the system has accomplished. Show us a few successful graded Sunday schools. Let us see a Sunday school turned into a theological seminary that amounts to anything. Do not cite the common schools. There is no great analogy between the purposes of the two. There is more difference than resemblance. We have heard this system advocated often enough. Let us see it successfully tried.

....One or two earnest men can wake up a state. What has been done in Illinois is in a fair way of being done in Indiana. Col. John W. Ray, with such assistants as Mr. Charles Coffin and others, is awakening the "Hoosier" nation on Sunday school subjects. Earnest men are volunteering to visit destitute counties and towns. One gentleman, a Mr. Carter, a Quaker, went in his shirt-sleeves to organize a school, lest the back-country people should think him "stuck up"—always a capital crime among "back-country" people in the West. He told the boys they must bring the others in, if they had to drag them in as a locomotive did a train. The next Sunday a boy came in puffing and imitating the motion of a train, while half-a-dozen others held on behind. When inquired of, he said he was doing as he was told—bringing in the boys as the locomotive brought the cars.

....We mentioned last week some of the notable facts stated in the report of the Union Mission Sunday School of Detroit. The average attendance for the year was 933. The "Biographer's Report" is an interesting feature. A majority of the scholars entered between six and eleven years. In fact, the numbers of those who entered at seven and eight, at nine and at ten, are almost exactly equal, varying scarcely at all from 100. Seventy-six entered at six years of age, and seventy-five at eleven. There is a steady decline in the number entering at the ages following. We like the biographical report very much. It must involve a great deal of labor, however.

....The fact that the printer wants a few lines more to fill out this column, and at a season when nothing ever occurs in the Sunday school world, suggests to us the difficulty that teachers often have in filling out the time of the lesson. You have just rounded your lesson to a good application, and you are done. Do not try to draw it out. But you should generally plan something personal to your class, or at least profitable to your class. Many get through too quickly. A more thorough study of the lesson will help the matter where it is chronic. But, at any rate, do not dwell on your lesson when it is exhausted—or, rather, when you are.

....We are glad to see that the well-edited Sunday school column of *The Congregationalist* takes the right side on the question of the admission of secular literature to the Sunday school library. No narrower and more pharisaic view of the Sabbath has been invented than that which excludes good general reading from the Sunday school library. Certainly no narrow view has ever worked more disastrously.

....The reports made to the Minnesota State Sunday School Convention show a marked increase in the number of teachers' meetings. There could be no more favorable sign, and we congratulate the self-denying executive committee on this good result.

Pebbles.

In those good old days, now almost forgotten, when hospitality required the dispensing of toddy to every thirsty soul (and there was no end of such), Priest Brown, as he was called, officiated in a small, dry country parish. His congregation came from a distance, mostly, and sat in a cold, barn-like, meetin'-house to listen to his long and strong discourses. The parsonage was on one side of the church, and the tavern on the other; and at the "nooning," between services, the assembly sought one or the other place to warm up. A brother minister, into whose distant parish some of the new-fangled ideas of temperance had made their way, at one time spent the Sabbath and preached for Priest Brown. At noon he saw the good man knocking up a hugh mug of sling on the kitchen table, and afterward passing it about among the parishioners, who sat in a circle round the roaring fire in the "square room." When a favorable opportunity offered, he addressed him on the subject. "Brother Brown," said he, conventionally, "do you ever tie a pint to refresh your flock every Sunday with —" "Oh, no, no, no, brother," replied Priest Brown, in his rapid and forcible way." I always make it a *quart*—always make it a quart, and sometimes two or three."

....Old Quash, an African, who lived in Plymouth some forty or fifty years ago, was a remarkable instance of genuine wit in a mind totally destitute of all education. He was unable to read or write a word; yet he seldom used an expression that did not almost convulse his hearers with laughter. Judge Paine, while riding out one morning, overtook Old Quash on the road. Being something of a wag himself, he no sooner saw his ebony acquaintance than he determined to try his wit, and, accordingly hailing Quash, he said, with a very dignified and solemn manner: "Mr. Quash, have you heard the alarming news that has just reached town?" "No, massa; poor nigger neber hear noting first-handed." "Well, then, old Mr. Quash," continued the Judge, with all the gravity he could command, "I'm hereby inform you that the Devil is dead!" "Gor-a'mighty! what dat you say? De Debil dead? I didn't tink him so fur gone as dat, though he hab been a great while in *Paine's*." The Judge good humoredly confessed himself outdone, and, rewarding Quash for his wit, proceeded on his ride.

....The Chicago *Post* tells this story: A well-known gentleman of this city was a passenger on the cars of the Michigan Southern road a day or two since; and he says that he saw in the morning, between six and eight o'clock, a woman, apparently a lady, punish a handsome lad who was with her four times by severe cuffings, spankings, pinchings, and miscellaneous buffetings dictated by her temper, and apparently without any offense on the part of the lad. The last assault on the boy was made in the seat opposite to that in which our friend was seated. After it was over, said he: "I beg your pardon, madam; but is that your son?" "Sir?" "I ask is that your son?" "No, sir; he is my grandson. (Forty passengers were listening.) I am his grandmother, sir," with a sniff. "Thank you, madam. I am glad to be undeceived. I thought you was his stepmother!" With a snort that told how surely the shaft had hit, she grabbed the child by the hand and hastened to the rear end of the car, where she flogged no more, at least until the end of that journey was reached. A general quiet and agreeable laugh told how well the passengers were pleased.

....Not long ago a family had been afflicted by one of those mysterious dispensations of Providence likely to occur in any family, and were making arrangements for a funeral. A little son of the family was sent for the minister. Arrived at the parsonage, and confronted by the kind gentleman, the boy said: "Mr. Preacher, father wants you to come down to our house." "What for, my little man?" "He wants you to preach a funeral." "A funeral! Who is it that has died?" "It is my little brother." [Boo-hoo.] "Your little brother, indeed; how old was he?" "He wasn't old at all. [Boo-hoo.] He died a bornin."

....Judge K——, of North Carolina, is a great stickler for forms. One day a soldier, who had been battered considerably in the war, was brought in as a witness. The Judge told him to hold up his right hand. "Can't do it, sir," said the man. "Why not?" "Got a shot in that arm, sir." "Then hold up your left." The man said he had got a shot in that arm too. "Then," said the Judge, sternly, "you must hold up your leg. No man can be sworn, sir, in this court by law unless he holds up something!"

....We don't know who the Rev. Mr. Orr is, but this is what he says of Dickens: "The regenerate soul would loathe such garbage. I pass no sentence on this foolish creature, who will have to appear before his Judge and Maker; but I feel and am grieved for the people who can enjoy such company and such trash." That's bad; still, if Orr feels for us, we may perhaps rub along.

....In a certain town in Pennsylvania an old man died last winter. He had an eccentric daughter, a maiden lady of forty summers. This lady did not wear mourning at the funeral; and, when asked for the reason, replied that "she did not want to be *spectator* to the whole town."

....Many years ago the following erratum appeared in a country newspaper: "For 'storm-destroying porringers' read 'worm-destroying lozenges.'"

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The Independent.

THEODORE TILTON, EDITOR.
HENRY C. BOWEN,
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New York, July 21st, 1870.

A WAR FOR A WHIM.

THE battle of the giants in Europe is without a cause. Its authors have no excuse or justification for their bloody programme. The controversy has no pretense of a worthy motive to hallow its arbitrament by arms. The stupendous quarrel, shaking Prussia and France, and jarring the rest of the world, seems to be inspired by no better purpose than to prove the still lingering barbarity of modern civilization, and to make us marvel whether we live in the nineteenth or the ninth century. A war for liberty is illustrious in men's eyes; but the world is now called to witness a duel of kings for a punctilio of etiquette. What patriot will not say that such a collision ought to be rebuked by all mankind? The laws of nations should make such a war impossible. The blood of armies, the sack of cities, the smoke of harvests, the multiplication of graves, the craping of widows and orphans—these are calamities which all nations should unite in preventing by international treaty—except in the last appeal of a just cause. We look with horror on the martial energy with which two empires are now rushing forward in the valley of the Moselle to wash their hands in each other's blood. In the shock of these armies (numbering more than a million men on each side) how many brave spirits will yield themselves to death amid fire and smoke—dying in the service of no idea which should make intelligent and brave men willing and proud to die! How many happy households will be shadowed with thick darkness! And all for what? The child will ask why his father was slaughtered; the wife, why she was brought to sudden widowhood; the mother, why her son returns nevermore from the bloody field. And what will be the answer? The answer will be, It was a war without foundation in a just grievance by either nation toward the other. It was the passion of an evil hour that broke into a blaze and set fire to half the world—an unaccountable caprice of two nations, which neither party to the quarrel could ever satisfactorily explain. Yes, perhaps, after all, it can be satisfactorily explained. The stately villain who governs France makes this war on purpose to prevent forty million Frenchmen from prying with too curious eyes into his own rottenness, and to throw a glamour of military prestige over the succession of his son. Better for France, then, had the Prince Imperial never been born! Prussia, too, is not guiltless; for her over-eagerness to enter the fray proves that her heart beats with a secret desire to draw her sword. Nevertheless, Prussia has at least the pretext of self-defense. France declares war; Prussia must resist. In every war of passion without principle, the aggressor is the chief criminal. France picked the quarrel; let her bear the responsibility. Whoever wins, what will be the moral gain from this crossing of civil swords? When the fountains of the Rhine become pools of blood, what sin will this remission expiate? None. It will but add to Napoleon's over-measure of guilt. Nor is he alone in his crime. The French legislature, unable to make head against, have weakly resolved to sin, with their imperial master. All save one. In lonely majesty a solitary French statesman stands up to rebuke the headlong precipitancy of his peers, and to protest against the coming holocaust of blood. His house is mobbed for his faithfulness. But let his name be held in immortal honor! "The world," says he, "demands legitimate complaints." He is right. France, having no legitimate complaint, is wrong. Napoleon, disregarding the rebuke of Thiers, can only go forward to the field, dip his hands in the wounds of his army, and spatter his crown with the blood of a murderer. The baseless contest which this base man inaugurates seems nothing less than infernal when compared with our own holy war for the integrity of an imperiled government and the freedom of an oppressed race. When will Heaven rid the earth of the last vestige of the Bonapartes?

FARCE, BUT TRAGEDY.

THE dogma of the infallibility of the popes has been solemnly decreed by the Council of the Vatican. Most Protestants laugh. There is something so incongruous in such a declaration at the present time. For a company of mitered heads to attempt to decide anything for other people in an age of free inquiry and personal independence is absurd enough. To our modern modes of thought nothing could be much more grotesque than the Council itself—a company of bishops pretending to handle, as rightfully and as familiarly as they do their croziers, the anathemas of God and the penalties of eternity. Enlightened men have a right to laugh—it is such an anachronism. We talk about daylight, and we think our nineteenth century the high noon of the world's civilization; but here is a deed of darkness fit for the murkiest midnight of the middle ages.

At first glance, we see nothing but an irresistible farce. If poor reactionary Pius IX, once the liberal and progressive cardinal Mastai, had been rendered infallible by the election of the Conclave, then we must believe that all the motley procession of his predecessors were equally infallible. If those who decreed were infallible, they who repealed and decreed the reverse were also free from error, and both were right. We must allow the claim, so often set up by the popes, that the kingdoms of the earth belong of right to the incumbent of the See of Rome, and that he gives them to whom he will. We become greatly interested in the Hohenzollerns at once, for Pope Alexander VI made a present of the New World and all its inhabitants to Spain. We must agree that Innocent IV and Paul IX were right in prescribing the rack as an unfailing cure for heresy. We must accept the infallibility of those pious and tender-hearted pontiffs who not only denounced against unbelievers the damnation of hell in the next world, but who also built a convenient terrestrial perdition in Spain, and in various bulls approved of all its ingeniously fiendish arrangements for convincing the conscience by flaying the flesh. These, and a thousand other villainous absurdities, we must believe to be as pure as the unstrained light of heaven!

One of the best illustrations of this truly reasonable dogma is to be found in the infallible pontiff, Pius VII, who, yielding to Bonaparte's rather emphatic kind of persuasion, signed a concordat abandoning to the civil power a variety of points for which his predecessors had contended. Afterward he wrote retracting his concessions, *expressing the humblest penite nce for his weakness*, and praying for Divine forgiveness! A council of grave, learned, mitered men meet in Rome, almost within the limits of the last quarter of the nineteenth Christian century, and ask us to believe that black is white, that darkness is light, that falsehood is truth. And offer us perdition, if we doubt. Cicero said that two Roman augurs could not look each other in the face without bursting into laughter at thought of their impositions. Can the two great Roman augurs of the present day—the General of the Jesuits, fitly called the "Black Pope," and Pius, the nominal Pope—meet without a smile?

We have always doubted the statement that novices in the Society of Jesus were required to believe that two and two make five when their superior said so. But this order, which is the chief promoter of the dogma, was suppressed by a famous brief of Clement XIV, and revived by a bull of Pius VII—thirty-one years later. Both were infallible. Both were right. Two and two *are* five!

At a dogma involving such absurdities who shall forbid laughter? It was for things so ridiculous that the Creator ordained laughter. It were impossible not to be amused. But it were criminal to be only amused. For this great Roman Church carries a hundred and sixty millions of human souls, and a man must be heartless who can see her sailing in the wrong direction without grief. This church is venerable by her great antiquity, by services rendered in the past to humanity and to liberty. On her bosom she nourished a Fenelon, a Pascal, a Madame Guyon; from her pulpits have resounded the voices of Bossuet, of Lacordaire, of Hyacinthe. If her history is stained with crimes, it is also glorious with charities. If she is the church of crafty ecclesiasticism, she is also the church of saintly devotion. If, on the one side, she seems the apocalyptic Babylon, whose merchandise is the souls of men; on the other side she is historically the mother of us all. We cannot see her fast bound with fetters without a great regret.

This is the most pregnant event of our day, in whatever light we regard it. Some may try to cipher away its significance by explaining that Italy has an undue number of bishops, that the Pope carries the missionary bishops in his pocket, that two hundred were absent, that threescore voted conditionally and cowardly against their convictions, and that more than fourscore voted flatly and bravely No. But, explain it as we may, the fact remains that four hundred and fifty bishops, out of something over six hundred present, voted not only that the popes are infallible, but that no man can be a good Catholic who does not assent to it. The fact remains that the Jesuits control the Church; that they think it safe to promulgate as an article of faith a dogma of such exquisite absurdity.

That the spiritual guides of a hundred and sixty millions of people should claim for the Pope an infallibility more pretentious than that claimed for the Grand Lama of Thibet is not a thing to be laughed at. It means that Christendom is not yet Christianized; that we have not yet extricated ourselves from the darkness of the Middle Age; that our modern enlightenment has reached but a small class, but has tinged the tops of the mountains, while the valleys have not so much as heard the cock-crowing before the dawn.

Luther and Loyola represent the two movements that have been contending for the possession of modern Christendom, as Michael and Satan fought for the body of Moses. Shall Loyola and spiritual despotism succeed, then, and is all the fair promise of modern light and liberty and progress to be blighted? Will the sun go back upon the dial, and will the impenetrable cloud of the tenth century darken the twentieth? Or, is this dogma to be the death of the Papal power? The growing power of Prussia, the growing liberality of Austria, France, Spain, and Italy, will surely make this a very millstone about the neck of Papacy. For in this dogma the Pope wars not against the people only, but against earthly principalities and powers. Shall we have then the church history of England repeat itself; and will the jealousy and pride of princes and the piety of priests combine to help the Church regenerate herself from within? The Jesuits have staked much upon this throw. We believe they will lose. A new chapter of the sealed book of human history is open, and who shall read it before the time?

IN BAD ODOR.

WHEN we duly attend to the occasions and motives of the most important transactions among mankind, we are tempted to the conclusion that about the only large things in this world are the little ones. Reason seems not half so potent an agency in historic movements as prejudice. Chance appears to outgeneral design. Great wars, which devastated a continent and wrecked a million households, have sprung from some trivial personal pique. The failure of a courier to cross a particular stream has led to the overthrow of a dynasty. A revolution of state has had its origin in a single attack of colic. The course of history for a thousand years has been wholly changed by the accident of one man being offensive to another on account of having a disagreeable pug-nose. Solemn measures of state, supposed by the innocent public to have been born of deliberation, have been started and consummated in a whim.

But princes and autocrats and great ministers of state are not the only persons liable to be led by paltry caprice, when they ought to be guided by solemn and far-seeing thought. The people are generally as big fools as their leaders. The population of a mighty republic will often act as wisely as a flock of geese. How many hundreds of people voted against John C. Fremont in 1856 because he parted his hair in the middle? The ridicule in the phrase "bleeding Kansas" delayed righteous legislation for several years and cost us millions of money. Three unfortunate words lost the presidency for General Scott. The birth of the stinging and damnatory appellative, "Copperhead," drove more people from the Democratic party than a thousand holy arguments, founded on justice, mercy, and truth. Had our late slaves been a fine-looking race, instead of one violating all our ideas of elegance and beauty, we could have emancipated them without going to war about it. And how hard it has been to persuade the great American people that the emancipated negro had any political rights simply because the great American people had imagined that the negro had a very bad odor!

All these things are rather discouraging to a man who desires to continue to cherish some little respect for his fellow-beings. Just as he is about to succeed in persuading himself that men are rational creatures, he is rudely shocked by the discovery that the most of them are influenced in the most serious affairs not by their reasons, but by their prejudices.

Any thoughtful person chancing to overhear the harangues of the demagogues, during any of these summer evenings, on the most recent perplexity in our affairs (we refer to the Chinese question) will be sadly reminded of the superiority of inferior things in swaying the decisions of mankind. Against the Chinese we are, perhaps, about to witness a repetition of the ancient mode of reasoning used so effectively against the negroes. For, until the passage of the Fifteenth Amendment, of what avail was it to plead in favor of the black man the gracious principles of justice on which our government was founded, when the next speaker could turn the laugh upon us by a witty allusion to Sambo's long heels? Who could believe that Pompey had any rights when remembering Pompey's thick lips and woolly head? And, if all other logic failed, what intellect could resist the convincing argument against him founded on reminiscences as to how he smelt? Already this profound and legitimate method of reasoning upon the rights of our fellow-creatures has been inaugurated in the discussion of the Chinese problem. Already do we begin to hear statements as to the rights of Chinamen to come to this country met by allusions to their parched skins, their oblique eyes, and their long tails; while the gravest questions of liberty and labor are disposed of by affirmations as to personal effluvia.

These noble considerations, no doubt, will hereafter be abundantly harped upon; but at the very outset of the campaign we desire to call attention to the fact that different nations greatly differ in their standards of beauty, and especially that every distinct race of mankind has a distinct smell of its own. If this be so, it must be obvious that our criminations of the Chinese on account of their odious faces and of their odorous persons are of just as much value, in discussions of human rights and national policies, as would be their equally strong recriminations of ourselves for precisely the same reason. It is very easy for us to say that we don't like their looks; it is just as easy for them to say that they don't like ours. As they pass through our country, we stare at them and deride them for their inhuman appearance. But, when, some years ago, Abbé Huc and another French priest went through their country, the Chinese at all stopping places gathered round their palanquins, and were astonished and laughed consumedly at those "burlesque European features" which we inherit. Bayard Taylor, writing of the Chinese, was able to say: "Their dull faces and their half-naked, unsymmetrical bodies, more like figures of yellow clay than warm flesh and blood, filled me with unconquerable aversion." On the other hand, a Chinese writer, alluding to visitors of the race represented by Bayard Taylor, said: "Their clothes and their hair were red; their bodies tall; and they had blue eyes sunk deep in their heads. Their feet were one cubit and two-tenths long, and they frightened the people by their strange appearance."

But many philosophical reasoners will say, in the course of these heated discussions: We could get along with these wretched Chinamen, and consent that yellow folks have at least some rights which white ones are bound to respect, if it were not for their abominable Asiatic stench. Yet, it is to be replied: If the possession of a peculiar personal odor must abrogate all industrial and political rights, what people upon earth have any such rights; for what people upon earth are destitute of a peculiar personal odor! One of the greatest of modern travelers tells us that he could distinguish different nations by their smell, just as is generally done by their speech or their costumes; and that the Chinese informed him that they perceived a peculiar European odor, which they discriminated as belonging to himself and "other devils of the Western Sea."

We conclude, therefore, that it is a piece of great folly to base systems of political right and political economy upon any such trivial circumstances; and that no persons deserve to have an opinion on political subjects unless they are capable of being guided in its formation by their reasons, rather than by their noses.

METHODIST WOMEN AND THE MINISTRY.

THE movement for the emancipation of woman touches everything. Every traditional bar that shuts women of proper qualifications from privilege or duty is destined to be challenged. This is the age of woman; not of woman's rights alone, but of woman's duties as well. The age asks for woman her rights, and is determined she shall have them. It points out her duties, and is resolved that she shall not shrink from them. The woman's movement fights against the uselessness of women as vehemently as it does against her oppressions. Indolent women know this, and always tell you they have all the rights they want. They understand that responsibility and right are Siamese twins, and they refuse the right for fear of his brother.

The Methodist Church has always accorded to its women members an equal right to participate in social meetings. In fact, it has, in country and village churches, carefully trained them to believe it a duty to participate by speech and vocal prayer in the meetings of the church. It would be a nice question to settle in how far the superiority of the Methodist social meetings is due to the part taken by women. We certainly know that any other "social" gathering would be dull enough if the women present were required to sit in silence, like meditative anchorites. But the result of this state of things in the Methodist Church is that it is among the first to feel the wave of the profound movement going on in all civilized lands in behalf of women. The Methodist Church has put the ballot into the hands of women, and in one case at least it has licensed a woman to preach.

A fact worthy of remark is that but two of all the Methodist papers, so far as we know, have been found to utter a protest against the woman's movement. The only article against women preaching that we have seen recently, appeared in the *Western Christian Advocate*, of Cincinnati. The article bases itself, of course, on the popular misapprehension that takes the local, the temporary, the prudential regulations of the early Oriental churches to be universal and binding on the churches in the nineteenth century and in this widely different state of society. The same modes of thought which rendered it possible to lay the Bible in the path of the anti-slavery reformation makes it possible to use it as an obstruction to every other beneficent measure. It is history repeating itself. Men have always used the letter as a cudgel with which to fight against the spirit of the Bible.

But Methodism would have to fight against her own history if she refused to allow the women of the church, like the four virgin daughters of Philip, to prophesy. Methodism originated in the preaching of a woman. Not John Wesley, but his mother, was the real founder of Wesleyanism. When her good, impractical, poetic, High Church husband was off in London, she read sermons, conducted a service and held religious conversations with the people, and soon had larger audiences than the rector had ever been able to gather in the church itself. In fact, she preached. When her husband's stupid and jealous curate called it a "conventicle," and the rector wrote her advising her to desist, she yet defended her course by pointing to the marked improvement in the lives of the people. And that is the true test of a woman's as of a man's work.

Next to Susannah Wesley, the chief female saint of Methodism is Miss Bosanquet, afterward Mrs. Fletcher. Like Mrs. Wesley, she was a woman of rank, and in saintliness she never had a superior, unless it was in her husband, the "good vicar" of the wicked mining and manufacturing town of Madeley. She was a preacher of the choicest and rarest sort. Wesley could not wholly free himself from the literalism of his day; but he dare not oppose so beautiful and so blessed a ministry as that of Mrs. Mary Fletcher, and so he excused her and other Methodist women preachers, on the ground that they were exceptionally called to the work. But he excused his lay preachers on the same score, and so made his exception wide enough to drive a coach and four through it. In fact, his noble common sense always got the better of his High Church prejudices and of the literalism of his age, which applied to all time, regulations that were local and temporary in their very nature.

We do not expect that the Methodist Church will ever have a great proportion of women in her ministry. But we hope that the Methodist Church will be true enough to the lessons of her own history to give every needed sanction to those who have special gifts, and consequently a special call to the work. In a Western city a Methodist lady was refused permission to preach. She joined the Society of Friends, for the sake of liberty to use her gifts. After she had been recognized by them, she was freely admitted both to Methodist and Presbyterian pulpits, as a "Quaker preacher." But is it any worse for a Methodist than for a Quaker woman to preach? We know the wife of a Western Methodist presiding elder, who is a woman of rare ability, who virtually preaches every week of her life. We still live in hope of hearing that Mrs. Willing has been licensed. We hear from Minnesota of the extraordinary success of a Mrs. Ninde. We have heard with pleasure the full, rich tones of her voice in public address. She belongs to a church of culture and intelligence, who informally recognize her talent. Why are they not true to Methodist history? Let them give her all the sanction they would give to a man of equal "gifts, grace, and usefulness." Surely the world is not so far evangelized that we can afford to dispense with the labor of any one whom God has richly endowed for such a work. Who shall forbid that any of the Lord's people should prophesy?

THE CHANCES OF THE WAR.

HISTORY is made fast in these fast days. A fortnight ago, and there was no outward sign of an impending outbreak of war in Europe; and perhaps by the time these lines are printed St. Chassepôt may have wrought again the miracle he did at Mentana. At least, his assistance may have been invoked, whether accorded with the same benignity as then or not. He has another material to work with now; indeed, as the veteran, well-disciplined, well-provided, numerously-supported, and strongly-backed army of Prussia, armed with the needle-gun, which did wonders, too, at Sadowa, is a very different affair from the half-armed, half-starved, tumultuous crowd of brave Italians who engaged in that desperate crusade for the deliverance of their Holy City. It is not wise to indulge in prophecies as to results, when the pestilent telegraph may deny them before the sheet on which they are printed is struck off; but it is quite prudent to speak of what has actually happened, and of the material elements which will enter into the final resolution of the great question to be submitted to the arbitrament of arms.

That question is the hegemony of Europe, which Bonaparte seemed to have ten years ago, but which William of Prussia actually holds, through the blunders of the Frenchman and the discomfiture of the Austrian at Sadowa. The Crimean success, such as it was, was but a barren victory, void of any results to France equivalent to the blood and treasure expended upon it. But it did strengthen the hold of Bonaparte on the throne. The Italian War ended in destroying the hereditary policy of France for five hundred years, by consolidating the helpless principalities of the Peninsula into one kingdom, which may grow into a formidable antagonist. The Mexican piracy was only redeemed from laughter and contempt by its tragic ending. And the domestic policy of keeping the laborers of France quiet by pulling down fine cities and building ugly ones has come to the inevitable end of any such defiance of the laws of political economy, leaving the cities bankrupt, France impoverished, and the laborers themselves nearer the verge of starvation than when he began. His prestige is in fearful need of repair. Nothing but a determination to force a quarrel could explain his conduct toward Prussia, which is too fresh in the minds of our readers to need recapitulating here. It has been as unreasonable in substance and as unmannerly and brutal in form as that of the King of Prussia has been marked by good sense, self-respect, and propriety.

It was not much more that three weeks ago, on the occasion of asking the *Corps Legislatif* for a contingent of 90,000 men for the year, instead of 100,000, that M. Ollivier urged this reduction as a proof that the government had no expectation of war. Small as this reduction was, it is hardly conceivable that it would have been offered if Bonaparte had expected that the opportunity for which he was waiting would come so soon. Indeed, his whole conduct seems to savor of the pride that goeth before destruction. Two years ago and more, France and Europe were disturbed in their industries and commerce by the apprehension that he was then about to try a fall with Prussia. Quite as good a pretext as this present one could have been picked out of any hedge at any time, and the opportunity was then much more opportune. Prussia has been growing stronger ever since; while France, at best, has only held her own. This is shown by the latest authentic accounts of the effective strength of their respective armies.

This is given, from official sources, as follows: The French army, including the reserves, amounts to 647,000 men on a war footing. The army of the Northern Confederation of Germany (in other words, Prussia) amounts to 944,331 men. Adding to this immense force the contingents of the states of Southern Germany (which they are bound to furnish, and which in a war of invasion by France they will most cheerfully furnish) it will be increased by 127,000 soldiers; so that the whole force at the disposal of Prussia is say 1,071,321, or nearly double that of France. From both sides deductions must be made for garrisons; but the result could not probably alter the disproportion much, if at all. Prussia, therefore, in this war thus forced upon her, will have Providence as well as the right on her side, if it be true that Providence is always on the side of the strongest battalions. Should Austria join with France, she has but 300,000 effective men, subject to the same deductions, to bring to her help; and, if Italy, oddly enough, should find herself in alliance with Austria in this quarrel, her 200,000 men, less garrisons, would not make up the three allied armies to the sum of the force of Prussia. And then Russia may be disposed to avenge Sebastopol by holding Austria in check; for which purpose she could detach 150,000 men, at least, according to our authority, whose calculations were made three months ago. But it is not likely that Italy will move in a quarrel when the defeat of Bonaparte would give her the immediate and substantially unresisted possession of Rome.

If Bonaparte has not the sense to back out of this fray, it hardly seems possible that he should not have the worst of it. A defeat would be his ruin, while several defeats would not materially injure the King of Prussia. On the contrary, it would unite all Germans as one man to sustain him; and it may well be upon the cards that this war, whatever be its event, will make him Emperor of Germany, by general consent. It certainly will, if he come out of it a conqueror. The sympathy of Americans, apart from the clear rights of the case, must be with Prussia as against France. It is a war of Protestants against Catholics, and of constitutional monarchy against personal despotism. For this very war shows the hypocrisy of the pretext of conceding a constitutional government to France, by which Bonaparte tided over an awkward flood in his affairs. He is still absolute master of France by the grace of the priests, the peasants, and the army. We sincerely trust that the issues of this wicked war will make it impossible for any one man again to fill a land with widows and with orphans, to impoverish a nation, and to disturb the industry and commerce of the world. Should it end by making a signal example of this unscrupulous usurper, such as shall make another like him impossible, the blood and gold, the mental and bodily agonies, the material and moral injury it must cost may not have been spent and suffered in vain.

HISTORIC APOLOGY FOR BLOODY CODES.

THE historian Froude has nothing to say against the act of 1401 for the burning of heretics; but rather excuses it, by presenting its injurious preamble as being a description of the character of the teaching of the Lollards, perhaps in somewhat exaggerated language. Little do we think at what a cost of the suffering of years our commonest and dearest privileges, whether of mental or bodily freedom, have been wrung out for us from beneath the Romish Ecclesiastical Despotism. "Something of the violent accusations against the Lollards as heretics," Froude says, "is perhaps due to the horror with which false doctrine in matters of faith was looked upon in the Roman Catholic Church, the grace by which alone our honest life was made possible being held to be dependent upon authority." No; but on unconditional submission to the Pope.

The bishops possessed arbitrary power to arrest and imprison on suspicion, without rebuke or restraint of law, at their will and pleasure. Prisoners who refused to abjure their errors, or persisted in heresy, or relapsed after abjuration, were sentenced to be burned at the stake; "a dreadful punishment," says Froude, "on the true character of which the world has long been happily agreed. Yet we must remember that those who condemned teachers of heresy to the flames considered that heresy itself involved everlasting perdition; and *the spirit of mercy itself* might have led them to warn the people against a peril so tremendous by emphatic and marked severity." That is, the bolt of Heaven's wrath being assumed by these men, and held over men's souls, to be launched or restrained at pleasure, it was a mercy to inform men that, if they disobeyed or disbelieved the danger or the creed, they should be burned to death—a mercy and a salvation to keep them from disobeying or disbelieving the bishops and the Church!

Froude says that "the test of sincerity in a man who professes to regard orthodoxy as an essential of salvation is not the readiness to endure persecution, but *the courage which will venture to inflict it.*" So then the sincerest and most courageous men in the world have been the Romish Inquisitors. Torquemada, Phillip the Second, Charles the Ninth, and those who, in every age, taking up the watchword of cruelty as the gauge of truth and mercy, have put their diabolical lust of power and passion of enforced unity on the spiritual throne. By this rule Calvin could burn Servetus, or Servetus Calvin, or both put Giordano Bruno to death, and manifest nothing but sincerity and courage in so doing.

Speaking of the fate of heretics under Henry the Fifth, Froude says that "every officer was sworn to seek them out and destroy them. They had but one friend, and he a doubtful one, who long believed the truest kindness was to kill them. But Henry did not kill out of kindness. He killed because he hated their rebellion, their heresy." Heresy was rebellion where the king was the head of the Church. It could be indicted as treason against the state and soul-murder against the people; and so its punishment was right and just either way, and freedom of belief was to be punished with the highest penalties known either to the Church or the monarch, and the more dreadful the more benevolent.

Speaking of Latimer's plea for mercy to heretics, Froude says: "The hand of the persecutor was not stayed. Rack, lash, stake continued to claim their victims. The king relented not. He loved the heretics too well to stop killing them."

There was an attempt to poison the Bishop of Rochester. Speaking of the punishment of the criminals, Froude says that "Parliament, in order to punish them more severely than they could have done by the law against murder, enacted that this poisoning be adjudged and deemed as high treason, and that Rouse, the attempted assassin, should be attainted of the same, and should be boiled to death, to the terrible example of all others." Attainted of a crime which he had not committed, in order to be punished more dreadfully than the law would permit for another crime which he had attempted, but failed in the attempt! Froude very philosophically apologizes for this habit of monstrous injustice and cruelty, by representing it as the result of *high public virtue*—a temper which would keep no terms with evil!

"For the poisoners of the soul," Froude says, "there was the stake. I suppose that, if the right persons could have been detected, even the stake itself would not have been too tremendous a penalty for the destroying of human souls." Froude himself does not believe in any such possible destruction. But he goes on to say that "for the poisoners of the body the boiling cauldron was provided; the stake for the soul; the two most fearful punishments for the most fearful of crimes. The stake at which the heretic suffered was an inherited institution, descending through the usage of centuries; the poisonous cauldron was the fresh expression of the English nation on a novel enormity." As if poisoning had been an enormity unknown in England! "And I have called attention to it," says Froude (that is, attention to the punishment of poisoning as high treason), "because the temper which this act exhibits is the key to all which has seemed most dark and cruel in the rough years which followed; a temper which would keep no terms with evil, or with anything which, rightly or wrongly, was believed to be evil, but dreadfully and inexorably hurried out the penalties of it."

This is the most generous and flattering apology for state cruelty and bloody codes that we remember ever to have encountered. Let us see how the historian carries out his theory of the pre-eminent hatred of evil, or whatever was believed to be evil, in regard to the dreadful severity of the acts of Henry the Eighth against gypsies, beggars, and vagabonds. Fortune-tellers must be hanged; for, says Froude, "in telling fortunes they might readily dictate policy, might be missionaries of sedition, might hide a Spanish heart, might be Pope's emissaries. It became necessary to increase the *penalty against these irregular wanderers* from banishment *to death!*"

Punishing beggars by death as irregular wanderers! And that, too, on pretense of necessity for the safety of the kingdom! Here certainly is a cruelty that cannot be set down to a temper strong against evil. Yet Froude says these penalties "indicate the government conscious of a momentous struggle, and with timely energy bracing up the sinews of the nation for its approaching trial!"

Side by side with this attempted historical and philosophical apology for the horrors of the extreme penal code of England may be placed the remarks of the historian on the Romish penalty of excommunication. Priests were held, as spiritual persons, to be amenable only to spiritual jurisdiction. "The punishment of such should be awful, proportioned to the magnitude of the crime, the spiritual death of excommunication. Excommunication was in real earnest the death of the soul, at a time when communion with the Church was the only means by which it could approach the divine life; and it was a noble thing to believe that there was something worse for a man than legal penalties on his person or mortal body—it was beautiful to recognize in an active, living form that the heaviest ill which could befall a man was to be cut off from God." A noble thing to believe, and beautiful to recognize, that the Church had power to cut the soul off from God! The heaviest ill, in truth, which could befall a man; but by what a horror of superstition is the world or the nation begirt that is thus held in the power of a spiritual penalty, involving the supposed eternal death of the soul, to be launched at the will of the Romish priesthood!

Yet Froude calls this "a high altitude of morality," and remarks that "it is only for periods that humanity can endure the atmosphere of these high altitudes of morality! The early Christians attempted a community of goods; but they were unequal to it for more than a generation. The discipline of the Roman Catholics was assisted by superstition, and it remained vigorous for many hundreds of years; but it languished at last, and, although there was so great virtue in a living idea that its forms preserved the reverence of mankind unabated, even when in their effect and working they had become as evil as they once were noble, yet reverence and endurance were at length exhausted, and these forms forced to submit to alteration in conformity with the altered nature of the persons whom they affected."

In the second chapter of the first volume of his English History, Froude justifies the persecution of "poor believers called heretics" by the "men of property and influence"; and argues that it is, under certain conditions, expedient and logically necessary. "We think bitterly of these things," says he; "and yet we are but quarreling with what is inevitable from the constitution of the world. *The Protestants were reasonably persecuted, and it is unreasonable to complain that they were so. Persecution is the necessary ordeal to test the vitality of a doctrine.* The value of a doctrine cannot be determined on its own apparent merits by men whose habits of mind are settled in other forms, while men of experience know well that out of the thousands of theories which rise in the fertile soil below them it is but here and there one which grows to maturity; and the precarious chances of possible vitality where the opposite probabilities are so enormous oblige them to discourage and repress opinions which threaten to disturb existing institutions, or which, by the rules of existing beliefs, imperil the souls of those who entertain them."

According to this philosophy, existing beliefs and institutions are perfectly justified in extirpating, or seeking to extirpate, opposing opinions by persecution. A new doctrine is always propounded to those whose minds are settled in other forms; and the new opinions always threaten to disturb those existing institutions. Moreover, theories do not *rise;* but are propounded to those below the men of experience by those more enlightened.

Persecution, Froude affirms, "has ceased among ourselves; because we do not any more believe that want of theoretic orthodoxy in matters of faith is necessarily fraught with the tremendous consequences which once were supposed to be attached to it. If, however, a school of Thugs were to rise among us, making murder a religious service; if they gained proselytes, and the proselytes put their teaching in execution, we should begin again to persecute opinion, such opinion not being tolerable in a Christian state. What teachers of Thugism would appear to ourselves the teachers of heresy actually appeared to Sir Thomas More, only being as much more hateful as the eternal death of the soul is more terrible than the single and momentary separation of it from the body."

Again: "The defense of the persecutors is impregnable to logic." Of the doctrinal Protestants, who were still called heretics, Froude says "that in their faith they were without discretion, and in their piety without understanding." And yet, a few pages previous, in the very same chapter, this historian has said that "the thing which Wolsey called heresy, was the fire of Almighty God, which no politic congregation of princes, no state machinery, though it were never so active, could trample out; and as, in the earlier years of Christianity, the meanest slave who was thrown to the wild beasts for his presence at the forbidden mysteries of the Gospel saw deeper in the divine power of his faith into the future even of this earthly world than the sagest of his imperial persecutors, so a truer political prophet than Wolsey would have been found in the most ignorant of those poor men for whom his myrmidons were searching in the purlieus of London, who were risking death and torture in disseminating the pernicious volumes of the English Testament."

And yet these are "the Protestants whose faith was without discretion, and their piety without understanding"; the very men "whose heresy was the fire of Almighty God in their souls"; and of whom the same historian says the persecution unto death was a reasonable thing, not to be complained of—a righteous expediency, to test the vitality of doctrine and protect existing institutions and beliefs from unsettlement by new opinions! If such be the true philosophy of history, then all modern history must be rewritten under an appropriate Papal Syllabus, and in the light of burning martyrs as the infallible demonstrators of the truth.

It was the good fortune of the *Brooklyn Union* to be a quarter of an hour ahead of every other journal in the United States in publishing the news of the declaration of war by France against Prussia—a fact which goes to strengthening two already well-established points: first, that there is newspaper enterprise outside of New York; and, second, that the true journal is the evening not the morning paper—giving the news on the same day it occurs.

Editorial Notes.

THE question as to what women can do is best answered by showing what they have done. A single fact is worth a cord of theory. Dubuque, Iowa, is an enterprising city of 20,000 inhabitants, with perhaps a larger proportion of intelligent and thoughtful people than most Western cities. It is one of the places that only the best lecturers get invited to—the second time, at any rate—and the last place in the world for a dull or an unread minister to succeed in. Some years ago a library was started in a lawyer's office in this town. It was a small affair, not much used, and of no great account any way. But it met a want, found friends, and grew. Presently it was put into a couple of large, quiet rooms, and placed in charge of Miss Martha Chaddock, a young woman of singular tact, intelligence, and energy, who devotes herself to its interests, and with remarkable success. It now numbers about 8,000 volumes of well-selected books, has some thirty or forty magazines on its reading-table, and THE INDEPENDENT and a few other of the best papers on its rack. It is *the* popular institution of the city, is visited by hundreds every week, is the rendezvous of the most intelligent and cultivated people in the afternoon, and its reading-room is constantly occupied by readers of both sexes and all ages. There may be seen a dozen boys and girls quietly reading side by side, and generally books selected by the discriminating librarian. A boy brings in a book for exchange, and Miss Chaddock is overheard saying: "You have read fiction enough for the present, John; here is a book about birds, that will interest you, and I want you to take this this time." It is impossible for John to say "no" to anything that sweet, kind, motherly woman asks; and he devours the birds, feathers and all. Young ladies are constantly invited to read the best books, and to talk about their contents, until they are rather ashamed to take even the best novels all the time. Professional men go to the librarian for the facts that bear directly on the case they have in hand; and she refers them to the volume, if not to the chapter and page, where they may find what they want. Those who need comfort get the words that drop like sunbeams into their heavy hearts; and no one goes there without having a great thought driven like a golden nail into his mind, so that it will stay forever and make him a stronger man. And so, in the quietest manner, without a particle of noise or ostentation, this young woman is using these volumes as a means of culture, refinement, and virtue, and making what is generally allowed to be a mere pool of stagnant literary entertainment a fountain-spring of the best intellectual and moral influence. And this library has been made what it is through the tact and energy of its keeper. It is a great thing for a woman to order her home, and train her children well, and help her husband in heart and life; but it is a nobler thing for a woman who has neither home, nor children, nor husband to turn away from the glitter and fascinations of fashionable society, and devote herself to a worthy object, and so live herself into the hearts and lives of hundreds. And among the things that an intelligent and accomplished woman can do better than most men is the taking charge of a library.

....How does it seem to have "the boot on the other leg"? The *New Englander* gives us a good translation of the address of M. E. de Pressensé before the Evangelical Alliance at Amsterdam. M. de Pressensé is the acknowledged leader of Evangelical French Protestantism; knows what it is to have the religion of the state discussed in a land where Protestants are in the minority. But, aside from this consideration, there is a clearness, a candor, and a force in his statements that ought to carry conviction. He shows the necessity for a religious and moral education. This, however, he proposes to give by the efforts and institutions founded by the several churches. This we get in our Sunday school system. In regard to the doctrine of a Christian state, to which so many are prone to appeal, he says, with equal point and truth: "The notion of the so-called *Christian* state is, in my opinion, the pagan notion of the state; for it includes one of the worst features of Paganism, the absorption of the individual conscience in that of the public." We cannot agree with M. de Pressensé in his proposed method of solving the difficulty by founding denominational schools; and we cannot but think that, if he had seen our American school system and studied its success, he would have advised the clumsy plan which England is now throwing off. But upon the general principles involved in the question he is exceedingly clear, as for instance in the following paragraph:

"But, aside from all these considerations, the state has no *right* to impose the Bible on the public schools; for in so doing it takes a positive position on the religious question, it chooses among the different religious theories and sects, it intervenes in the domain of conscience—that is, in our opinion, it steps entirely outside of its own sphere, for it has no competency to interfere with the relations of the soul to God. Mark well that, if you once admit to it this right when it favors your sect and party, you cannot complain when it favors another sect (Romanism or Atheism). But, to take another view, the state must be a government of some kind, absolute, limited, or republican. If it may impose the Bible on the public schools, it may, likewise, as has been done in Spain, proscribe it; or it may impose upon them some Positivist catechism, denying the existence of the soul and God. It will, then, do wrong, you may say. Very well! It *will* do wrong, in point of truth. Still, it will only use the right which you have conceded to it, in deciding the religious question; and you cannot expect it to decide it otherwise than as to it shall seem good. The only and sole means of averting this danger is absolutely to refuse to it the right to tread upon the sphere of conscience. Say to it: Thus far, but no further; levy taxes, regulate the public life, but cross not this sacred limit. This *noli me tangere* of religion is its only safeguard."

....In 1818 the State of Illinois adopted its first constitution, and the instrument has been in force ever since. Of course, it has become old and worn. An instrument intended for such a land of barbarism as Illinois was in 1818 could not answer for the Western Empire State now. So the big boy has thrown off the jac

Washington.

WASHINGTON, July 16th, 1870.

TO THE EDITOR OF THE INDEPENDENT:

THERE was no trouble in the Senate over the New York nominations, after all the rumors of contention and warfare; but Tom Murphy was confirmed by 48 to 3. The vote has astonished some of the best friends of the Administration; but it is easily explained. Mr. Fenton is too sagacious a politician not to have known from the moment that the nomination was made that it was sure to succeed; but, under the circumstances, he thought it better to show pluck and fight, though alone, against the President's favorite. The exhaustion of the result is this: the Senate had no faith that a perfectly capable person would or could be selected if Mr. Murphy were rejected, and under such circumstances it was believed to be great folly to oppose the President.

Was not Mr. Grinnell regarded as a high-toned, upright gentleman? Yet he was removed because nearly all sections of the Republican party regarded him as a failure as a collector. The Senate has no hope of the appointment of men to the highest offices in New York who combine the very highest order of capacity with perfect integrity; for, when such a man can be found, he won't take the office.

It is a pleasant result of the decision that the President is gratified, and believes no longer that there is a settled purpose in the Senate to oppose him in all his plans.

Congress has finally given the country a very tolerable funding bill, and tax and tariff bill. The first-named measure has had a very difficult time in being shaped so as to carry in both houses; but, as it finally stands, it is satisfactory to the Secretary of the Treasury and the President. Mr. Boutwell is quite confident that he can soon commence the work of funding the debt at lower rates of interest, and the country will certainly wish him an abundant success.

The tax and tariff bill is a great improvement on the present law. The great fact is that the taxes are reduced seventy-five millions, and it is the people who did it. The departments were against it. Mr. Boutwell was persistently opposed to it, and at first he was able to impress his views upon the Committees of Finance and the Ways and Means. The people spoke through the newspapers, and Congress dared not adjourn without a very large reduction of taxation.

The income tax is not satisfactory to all; but it is amended in such a way that it will not bear heavily upon any class, and it is limited to the years 1870 and 1871. On the whole, then, the tax and tariff bill, including the objectionable income tax, will be a popular measure. Many Democrats voted against it; but the people will thank those who clung to it through such tribulation, and brought it at last upon the statute-book.

The Committee on Education and Labor has made its report on the charges made against Gen. Howard, some time ago, by Fernando Wood. The majority report, signed by all the Republican members, acquits Gen. Howard of all the charges; and says not only that he is not guilty of wrong intent in any of his acts, but that he has not even committed an indiscretion. The Democrats on the committee, two in number, find the General guilty of many of the charges; but this was expected. One can strike the difference between the reports, and even admit that in certain cases Gen. Howard made mistakes in his vast business, and still his character as a Christian gentleman would not be touched; but the majority report will not even admit this, but insists that he has acted with discretion on all occasions.

Our Democratic friends are preparing to take the stump for the fall elections; and one of their prominent charges against Congress will be that it has voted away the people's money extravagantly. It is just as well to meet the accusation at the threshold, for it is entirely false. There has been no session of Congress for years that was so economical as this one. It is emphatically true that no House of Representatives for years has been so very careful to scrutinize closely *every* measure taking money from the Treasury. So afraid has the House been of passing ill-timed bills that a large number of meritorious ones lie on the Speaker's table unreported. It was well known that some of these measures were wholly unobjectionable, but it was feared that if they were taken up many bills of a different character would rush through. The representatives can afford to meet their constituents on the question of economy, if upon no other.

The blow has fallen at last upon Mr. Motley. He is recalled, and a very pleasant gentleman, Mr. Frelinghuysen, is nominated in his place. Is it a blow at Mr. Sumner? It is asserted that it is not, but that Mr. Motley was removed for incompetency. But how reconcile the latter statement with the fact of Mr. Frelinghuysen's nomination? Is Frelinghuysen *better* fitted for diplomacy than Motley? But I will not pursue the subject further.

Congress has adjourned, with all the necessary bills passed; and, after the debate in both houses upon the President's proposal to admit foreign ships free of duty, it will hardly call a special session for the further consideration of the subject.

D. W. B.

Publisher's Department.

GOLD MEDAL THRESHING MACHINE.

Persons intending to purchase a Threshing Machine will do well to send for catalogue of the machine awarded First Prize—*two Gold Medals*—at the Great National Trial, at Auburn, N. Y. Manufactured by MINARD HARDER, Cobleskill, Schoharie Co., N. Y.

IMPROVEMENT IN PIANOS.

THE Orchestral Grand Piano, manufactured by Hallet, Davis & Co., has in a short space of time gained a hold upon the musical public which very few instruments have attained in years. All who have heard them are loud in their praise, not only as regards the neatness and beauty of finish, which is in itself a very attractive feature, but in that which the lover of music delights in more—the sweetness, fullness, and power of the instrument. A delightful softness, with brilliancy of tone, richness, and a clear utterance, coupled with great volume, are among the characteristics of this piano; added to which is a perfect balance of the whole, each register of the scale being shaded so exact as to not a break in changing from one note to another is in any degree perceptible.

The tones of the piano are remarkable for their fine qualities, resembling in a wonderful degree the human voice. The action is light and delicate, while the regularity in the construction of it renders the instrument not only more beautiful in form, but decidedly more convenient than the usual style of grand pianos. The Orchestral Grand is indorsed by numbers of our ablest pianists, prominent among whom is B. J. Lang, the well-known pianist, whose indorsement is a flattering testimonial to the value of this instrument. The "Peabody Institute," through their Musical Committee, has recently secured one of these pianos; and in private circles where the musical culture is of a high order this piano and none others seems to satisfy its adaptedness to the wants of player and singer readily meeting all requirements. The "Orchestral Grand" is recommended to all desiring a well-made and finely-balanced instrument, with the conviction that in purchasing one of these pianos of Messrs. Hallet, Davis & Co. none will be disappointed.—*Journal, Boston*

INVESTING MONEY.

SPECIAL attention is invited to the advertisements of Jay Cooke & Co., George Opdyke & Co., Fisk & Hatch, Tanner & Co., Luther Kountze, Hatch & Foote, Caldwell & Co., Turner Brothers, Henry Clews & Co., White, Morris & Co., Gwynne, Johnson & Day, Gilman, Son & Co., Lawrence Bros. & Co., Condict & Co., Wm. P. Converse & Co., Utley & Dougherty, Thomas Denny & Co., and others, who offer first-class railroad bonds, etc., for sale. Many are now selling Governments and other stocks, and converting the proceeds into good *first mortgage* railroad bonds.

Our subscribers will please understand that they can send money, government bonds, or any kind of securities to this office, to be converted into any stocks or railroad bonds *advertised in* THE INDEPENDENT. No charge whatever will be made for our services. In most cases we can obtain a *better price* for securities to be thus exchanged than if sent direct to a broker or banker, besides saving broker's commission. This offer is made only to our subscribers, who oftentimes neglect to make investments simply because they fear to make a remittance to an unknown party. In all cases explicit directions must be given. Address HENRY C. BOWEN, Publisher of THE INDEPENDENT, 3 Park Place, New York.

NO HUMBUG.

We do not wish to inform you, reader, that Dr. Wonderful, or any other man, has discovered a remedy that cures all diseases of the mind, body, or estate, and is designed to make our sublunary sphere a blissful Paradise, to which Heaven itself shall be but a side-show; but we do wish to inform you that Dr. Sage's Catarrh Remedy has cured thousands of cases of Catarrh in its worst forms and stages, and the proprietor will pay $500 for a case of this loathsome disease that he cannot cure. It may be procured by mail for sixty cents, by addressing R. V. Pierce, M. D., 133 Seneca street, Buffalo, N. Y. A pamphlet free. Sold by druggists. Look out for men representing themselves as Dr. Sage. Dr. Pierce, whose private Government Revenue Stamp is on every package of the *Genuine*, is the only man living who can manufacture the Original Dr. Sage's Catarrh Remedy.

A NEW AND HEALTHFUL ARTICLE OF FOOD.

THE SEA MOSS FARINE, manufactured from Irish Moss, by the Rand Sea Moss Farine Co., has been placed on our table at different times, and proves to be one of the best, most nutritious, and easily-digested of all the farinas now in use. It is palatable to the taste, is lighter and less compact than any other farina, and hence better adapted to weak stomachs, to dyspeptics, to invalids, and all persons of frail constitutions. In cases where tapioca, sago, arrowroot, manzona, and similar articles are beneficial, the Sea Moss Farine is not only a substitute, but has advantages which neither of them possess, because the main ingredient of the moss has been considered by medical men for many years as having favorable remedial properties. It is particularly recommended for pectoral affections, scrofulous complaints, diarrhœa, etc.—*Editor Hall's Journal of Health.*

J. B. BREWSTER & CO.

THIS widely-noted and popular firm of carriage manufacturers have just completed a splendid repository on Twenty-fifth street, adjoining their factory.

They have been engaged in the business many years, and number among their patrons many of the leading citizens of New York and neighboring cities. They have recently made improvements in the manner of constructing their carriages, which add greatly to their strength and durability, and their styles are not excelled.

Those in want of carriages will do well to look at their stock, comprising all varieties. We regard their improvements as very important.

THOMAS DENNY & Co. advertise in another column $100,000 Belleville and Southern Illinois 1st Mortgage 8 per cent. Bonds. This is the balance of an issue of $1,100,000 that have been rapidly absorbed by some of our most wealthy and influential capitalists. We know of this road, and believe that of itself it will prove one of the most remunerative in the country from its large coal business. The bonds are also guaranteed, principal and interest, by the St. Louis, Alton, and Terre Haute R. R., whose second mortgage 7 per cent. bonds are selling in our market at 88. Any one wishing these bonds may send to us for them, if they prefer.

FIVE HUNDRED DOLLARS PRIZE STORY.

THE *Little Corporal Magazine* offers the above prize for a story for Boys and Girls. Writers and others interested may learn full particulars by sending *twelve cents* for a copy of the August Number of the *Little Corporal*. Address SEWELL & MILLER, Publishers, Chicago, Ill.

WEBSTER'S POCKET DICTIONARY.

THIS little volume contains 18,000 of the most important words of the language, and is so compendious and comprehensive as to meet all ordinary requirements.

It is published by Ivison, Blakeman, Taylor & Co. and revised by Mr. Wm. A. Wheeler.

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"FAMILY FAVORITE" CLOTHES WRINGER.

WE have concluded arrangements by which we are able to offer this VERY SUPERIOR Clothes Wringer (the cash price of which is $7 50) to any person who will send us the names of three *new* subscribers, with the money, $7 50; or who will renew an old subscription four years in advance, and pay us $10.

This Wringer is said by those who have tried it to be very simple, and equal to any in use.

DIED.

BRUSSE.—At Brooklyn, N. Y., July 13th, after a protracted illness, Nathan G. Burgess, aged 56 years.

BUSINESS NOTICES.

WILLIMANTIC LINEN CO.'S

TOP LABEL. BOTTOM LABEL.

New SIX Cord

SOFT FINISH SPOOL COTTON.

A Thread, as will be seen from the following certificates,

PARTICULARLY ADAPTED TO SEWING MACHINES.

Office of Wheeler & Wilson Sewing Machine Company, 625 Broadway, New York, March 1st, 1869.

We have thoroughly tested the new Six Cord Thread of the Willimantic Linen Co., and find it superior to any cotton in the market, and warmly recommend it to the agents, purchasers, and users of the Wheeler & Wilson and other Sewing Machines.

WHEELER & WILSON SEWING MACHINE CO.

Wood Sewing Machine Company, HARTFORD, August 20th, 1868.

WILLIMANTIC LINEN CO.—GENTS:—During the last six months we have thoroughly tested your Improved Spool Cotton in various ways—using it in "running in" and inspecting our Machine at the Factory, displaying Machines to customers, and doing all kinds of sewing at our offices; supplying the demands from our wholesale and retail trade; in short, using and placing it in every requirement; and now take pleasure in saying that we neither expect nor desire to find its superior, as that which you furnish us answers every wish, whether for strength, smoothness, or uniformity. Yours, very respectfully, S. I. CLARK, Sec'y.

Office of the Florence Sewing Machine Company, FLORENCE, MASS., January 15th, 1870.

We have thoroughly tested the new Six Cord Thread of the Willimantic Linen Co., and find it superior to any other in the market, and warmly recommend it to the agents, purchasers, and users of the Florence and other Sewing Machines. FLORENCE SEWING MACHINE CO.

Office of TRACY & BILL, Importers and Manufacturers of Machine Welded Steam Pressed Shirt Fronts, 536 Broadway, New York, September 10th, 1868.

Messrs. GEO. S. MOULTON & Co., *Agents Willimantic Linen Co.*—GENTS:—We have given your Six Cord Sewing Machine Thread a thorough trial on our STEAM POWER SEWING MACHINES, (the severest test a Thread can be put to), and it runs to our entire satisfaction. In our estimation it possesses all the qualities of a perfect Six Cord Thread. Respectfully yours, TRACY & BILL.

GEO. S. MOULTON & CO., 101 Chambers St., SOLE AGENTS IN NEW YORK.

THE DYING BODY

SUPPLIED WITH THE VIGOR OF LIFE!

THROUGH

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SARSAPARILLIAN RESOLVENT.

A small atom of vaccine matter is sufficient to change the system of the most robust and weighty body against Small-Pox. This potent power is secured through the blood. In every drop of DR. RADWAY'S SARSAPARILLIAN RESOLVENT there are concentrated the nourishing, strengthening, and purifying properties that will secure to every human being pure, rich, strong, and healthy blood.

If the blood can be charged with vaccine matter in atomic proportions, that reproduces on the part of the body inoculated a poison of such virulence that an atom will charge an ordinary body containing 140 pounds of blood, is it not reasonable that a remedial agent like RADWAY'S SARSAPARILLIAN RESOLVENT, made from the most healing, purifying, strengthening extracts from the vegetable kingdom of known medicinal qualities, and combined together by the highest chemical skill, and of the medicinal properties of those substances obtained under a process that secures only the active properties of the substances used, should have equally as potent power for cleansing, purifying, enriching, and strengthening the blood?

Every drop of the SARSAPARILLIAN RESOLVENT communicates through the Blood, Sweat, Urine, and other fluids and juices of the system *the vigor of life*, for it repairs the wastes of the body with new and sound material. The SARSAPARILLIAN RESOLVENT possesses *tissue-making* and *flesh-making* elements and supplies the system with any deficiency of *Calorie* or *heat-making constituents*. No matter how deeply seated or engrafted in the tissues, cartilages, glands, organs, or bones disease and corruption may be, the influence of this powerful agent on the blood and other fluids that supply the living body with repairs will so change the system with such constituents as to *resolve* and exterminate the *dead* and *decomposing matter*, and supply its place with *sound* and *living structure*, nourished by rich, pure, and strong blood.

By the chemical action by which the SARSAPARILLIAN RESOLVENT has on the substances taken into the stomach during its process of digestion into Chyme and Chyle, before it is made blood, as well as the nourishing constituents it converts into blood, and its specific action when entering the circulation, it exterminates every atom of virus from the blood, and *resolves away all deposits of disease*, whether caused by the action of some specific poison or virulent disease, or Mercury, Corrosive Sublimate, Calomel, that may have accumulated in the bones, tissues, cartilages, or joints, or from some *transmitted family complaint* that may have run through half a dozen generations.

Scrofula, Consumption, Glandular Disease, Ulcers in the throat, Mouth, Tumors, Nodes in the Glands, and other parts of the system, Sore Eyes, Strumorous Discharges from the Ears, and the worst forms of Skin diseases, Eruptions, Fever Sores, Scald Head, Ring Worm, Salt Rheum, Erysipelas, Acne, Black Spots, Pimples on the Face, Blotches, Tumors, Cancers in the Womb, and all weakening and painful discharges, Night Sweats, and all wastes of the life principle, are within the curative range of this wonderful Alterative Chemistry, and a few days' use will procure to any person using it for either of these forms of disease its potent power to cure them.

If the patient, daily becoming reduced by the wastes and decomposition that is continually progressing, succeeds in arresting these wastes, and repairs the same with new material made from healthy blood—and this the SARSAPARILLIAN will and does accomplish—a cure is certain; for when once this remedy commences its work of purification, and succeeds in diminishing the loss of wastes, its repairs will be rapid, and every day the patient will feel himself growing better and stronger, the food digesting better, appetite improving, and flesh and weight increasing.

Not only does the SARSAPARILLIAN RESOLVENT exert all known medicinal agents in the cure of Chronic Scrofulous, Constitutional, Skin, and Syphiloid diseases; but it is the only positive cure for Kidney, Bladder, Urinary and Womb diseases, Gravel, Diabetes, Dropsy, Stoppage of Water, Incontinence of Urine, Bright's Disease, Albuminuria, and in all cases where these are brick-dust deposits, or the water is thick, cloudy, ropy, or milky; also where there is a morbid, dark, bilious appearance and white bone-dust deposits, and when there is burning sensation, and pain in the Small of the Back along the Loins.

In all these conditions Radway's Sarsaparillian Resolvent, aided by the application of Radway's Ready Relief to the Spine and Small of the Back, and the Bowels regulated with one or two of Radway's Regulating Pills per day, will soon make a complete cure, and in a few days the patient will be enabled to hold and discharge naturally without pain, and the Urine will be restored to its natural color.

Price one dollar per bottle, or 6 bottles for $5. Sold by Druggists.

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EXCLUSIVE MANUFACTURERS OF

Patent Composite Iron Work,

GATES, RAILINGS, GUARDS, BEDSTEADS, Etc., IMPROVED WIRE WORK FOR BANK COUNTER AND OFFICE RAILINGS, LAWN, COTTAGE, STABLE-FITTINGS, Etc.

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NEW YORK.

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Sterling in Money and Estates remain unclaimed in England, Scotland, and Ireland, in many cases as far back as 1688.

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BANKING HOUSE OF GWYNNE, JOHNSON & DAY,

No. 16 Wall st., New York.

Special attention given to the negotiation of Corporation Loans, such as first class City and County Bonds, and Bonds of Railroads, under course of construction. Gold, Governments, and other Securities bought and sold on commission.

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INTEREST allowed at the rate of 6 per cent. on all sums. Deposits draw interest from the first of January, April, July, and October. Open daily from 10 to 3 P. M.

WALTER W. CONCKLIN, President.
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THE PRETTIEST WOMAN IN

NEW YORK.—Miss K——, well known in our fashionable society for her *distingue* appearance and beautiful complexion, was once a sallow, rough skinned girl, chagrined at her red, freckled face. She pitched into Hagan's Magnolia Balm, and is now as pretty in complexion as she is charming in manners. This article overcomes freckles, tan, sallowness, moth-patches, ring-marks, etc., and makes one look ten years younger than they are. Magnolia Balm, for a transparent complexion, and Lyon's Kathairon, to make the hair plentiful, luxuriant, soft, and delicate, have no rivals. The Kathairon prevents the hair from turning gray, eradicates dandruff, and is the best and cheapest dressing in the world.

THE ASTONISHING SUCCESS

of SCOVILL'S BLOOD AND LIVER SYRUP in the cure of Scrofula, White Swelling, Ulcers, and all Diseases of the Blood, attracted to it the notice of Physicians in all parts of the country, who use it in their practice with great success, curing many chronic cases, which they themselves had pronounced incurable. No Blood Medicine has been offered to the public that possesses the curative virtues that this medicine does. Some of our most eminent physicians do not hesitate to say that they know of no medicine so reliable as this is for the diseases for which it is recommended.

Mrs. Winslow's SOOTHING SYRUP,

FOR CHILDREN TEETHING,

gently mollifies the process of teething, by softening the gums, reducing all inflammation; will allay ALL PAIN and spasmodic action, and is

SURE TO REGULATE THE BOWELS.

Depend upon it, mothers, it will give rest to yourselves and

Relief and Health to Your Infants.

We have put up and sold this article nearly thirty years, and CAN SAY IN CONFIDENCE AND TRUTH of it what we have never been able to say of any other medicine: NEVER HAS IT FAILED TO EFFECT A CURE, when timely used. Never did we know an instance of dissatisfaction by any one who used it. On the contrary, all are delighted with its operations, and speak in terms of commendation of its magical effects and wonderful cures. We speak in plain matter "WHAT WE DO KNOW," after years of experience, AND PLEDGE OUR REPUTATION FOR THE FULFILLMENT OF WHAT WE HERE DECLARE. In almost every instance where the infant is suffering from pain and exhaustion relief will be realized in fifteen or twenty minutes after it is administered.

Full directions for using will accompany each bottle. Be sure to call for

"Mrs. Winslow's Soothing Syrup"

having the fac-simile of "CURTIS & PERKINS" on the outside wrapper. All others are base imitations. Sold by Druggists throughout the world.

CONNECTICUT AIR-LINE BONDS.

The value and importance of twenty-seven miles saved in distance, and about one hour in the time between the Metropolis of New England and the Metropolis of the Nation cannot be over-estimated.

The Air-Line Road, 53 miles in length, running between New Haven and Willimantic, in Connecticut, forms the connecting link in the Grand Through Route between New York and Boston.

The Road is nearly completed to Middletown, which is about the center of the line.

On the unfinished portion, between Middletown and Willimantic, about 30 miles are graded, and the iron-work for bridges and viaducts is well under way.

The utmost care is used in the construction of the road, the projectors aiming to make it the most substantial, thoroughly-built, and safest road in the country.

THE FIRST MORTGAGE BONDS

OF THE

New Haven, Middletown, and Willimantic Railroad Company,

Secured by a lien on ALL THE PROPERTY OF THE ROAD, present a safe, convenient, attractive, and profitable investment. They bear SEVEN PER CENT. INTEREST, payable half-yearly—May and November, in New York—FREE OF GOVERNMENT TAX and FROM STATE AND LOCAL TAXES IN CONNECTICUT; are issued in denominations of $500 and $1,000, and can, at the option of the holder, be REGISTERED, with or without coupon attached.

This deservedly popular Security possesses advantages which will make it a FAVORITE INVESTMENT, and one which must be constantly in demand.

PRICE, PAR AND INTEREST.

HATCH & FOOTE,

BANKERS AND DEALERS IN GOVERNMENT SECURITIES,

No. 12 WALL STREET, N. Y.

OBLIGATIONS OF THE STATE OF ILLINOIS.

WAYNE COUNTY TWENTY-YEAR 7 PER CENT. BONDS,

REGISTERED BY THE STATE AUDITOR.

THE PRINCIPAL AND INTEREST ARE TO BE COLLECTED AND PAID BY THE

STATE OF ILLINOIS.

THE TREASURER OF THE STATE writes as follows:

"The whole machinery for paying interest and principal of these Bonds is exactly the same provided for paying any debt of the State of Illinois.

The Six per Cent. Bonds of the State of Illinois are received at par in exchange for these Bonds.

Apply to

Gilman, Son & Co.,

47 EXCHANGE PLACE, N. Y.

7 Per Cent. GOLD INTEREST

(FREE OF GOVERNMENT TAX)

First Mortgage SINKING FUND BONDS

OF THE

WEST WISCONSIN RAILROAD CO.,

Fifteen Years to Run from January, 1870, and Convertible into Stock at Par.

LAND GRANT OF OVER 1,000,000 ACRES FROM GOVERNMENT,

upon which, together with the Road and all its property, these Bonds are a first Mortgage.

EXEMPTED FROM TAXATION ITS LANDS FOR 15 YEARS.

90 MILES FINISHED AND RUNNING,

from which earnings are received with rapidly-increasing receipts.

An air-line from St. Paul to Milwaukee and Chicago. These lands estimated worth $3,000,000. Total amount of mortgage, $4,000,000. The price is 90 and accrued interest. The coupons are payable January and July. Pamphlets with full particulars and maps, can be obtained at the office of

White, Morris & Co.

BANKERS AND FINANCIAL AGENTS OF THE COMPANY,

NO. 29 WALL STREET, New York.

EIGHT PER CENT. BONDS

OF THE

COUNTIES OF GRUNDY AND MERCER, STATE OF MISSOURI.

Interest Payable January and July, in New York, at

NATIONAL BANK OF COMMERCE.

The Railroad for which these Bonds are issued has just been leased by a branch of the CHICAGO, ROCK ISLAND AND PACIFIC RAILROAD, and will be finished and running by early spring.

Entire indebtedness of each county $200,000, being amount of Bonds issued for above road, of which there remains at this date unsold but about $50,000 of each county, which we still offer at "76 and accrued interest."

Further particulars furnished by application at our office.

GWYNNE, JOHNSON & DAY,

16 WALL STREET.

John J. Cisco & Son,

BANKERS,

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RECEIVE MONEY ON DEPOSIT, IN GOLD, COIN, OR CURRENCY, and allow interest at the rate of four per cent. per annum on daily balances, subject to check at sight.

Issue Certificates of Deposit, bearing *four per cent.* interest, payable on demand

Negotiate Loans

Execute promptly orders for the purchase and sale of Gold.

Buy and Sell Government and other Securities on commission.

Make collections on all parts of the United States and Canada.

HARVEY FISK. A. S. HATCH.

We Buy and Sell Government Bonds, and receive the Accounts of Banks, Bankers, Corporations, and others, subject to check at sight, and allow interest on daily balances.

FISK & HATCH,

No. 5 Nassau Street, New York.

EXPOSITION UNIVERSELLE.

PARIS, 1867.

WHEELER & WILSON, No. 625 BROADWAY, N. Y., Awarded, over Eighty-two Competitors THE HIGHEST PREMIUM.

A GOLD MEDAL,

for the perfection of Sewing Machines and Button-hole Machines. The only Gold Medal for this branch of manufacture.

LAWRENCE BROS. & CO.,

BANKERS,

No. 16 WALL STREET, N. Y

B. A. FAHNESTOCK'S VERMIFUGE

CAUTION.

Should occasion require you to purchase B. A. Fahnestock's Vermifuge, be particularly careful to see that the initials are *B. A.* This is the article that has been so

FAVORABLY KNOWN SINCE 1829,

and purchasers must insist on having it, if they do not wish to have an imitation forced upon them.

Schwartz & Haslett,

FORMERLY

C. A. FAHNESTOCK'S SON & CO.,

SOLE PROPRIETORS,

PITTSBURGH, PA.

HAINES BROS.,

PIANO-FORTE MANUFACTURERS,

Nos. 356, 358, 360, 362, 364, 366, 368, 370, 372

Second Avenue, cor. 21st St., NEW YORK.

NAPOLEON J. HAINES. FRANCIS W. HAINES.

NAPOLEON J. HAINES, Jr.

$100,000

At 92 1-2 and INTEREST.

BELLEVILLE & SOUTHERN ILLINOIS R. R.

1ST MORTGAGE 8 PER CENT. BONDS.

INTEREST PAYABLE APRIL AND OCTOBER.

BONDS DUE 1896.

These Bonds are guaranteed, principal and interest, by the St. Louis, Alton, and Terre Haut Railroad. The length of road is 37 miles, from Belleville, Illinois, to Duquoin, upon the Pekoria Central Railroad. There are less than one hundred and fifty of these Bonds left, and we unhesitatingly recommend them as an investment secure and sure to advance in price as soon as the sinking fund is put in operation. The entire issue is $1,100,000. Applications for these Bonds may be sent to THE INDEPENDENT, or to

THOMAS DENNY & CO.,

Bankers & Brokers, 39 Wall St.

BANKING HOUSE OF

Luther Kountze,

52 WALL STREET, NEW YORK.

A PROFITABLE AND Safe Investment.

7 PER CENT. TOWN BONDS

IN SOMERSET AND UNION COUNTIES, NEW JERSEY, in denominations of $100, $500, and $1,000. For sale at 85 by

PARKER & LAWRENCE,

Bankers, No. 1 Wall St.

U.S. Trust Company

49 WALL STREET,

FIRST FLOOR

Capital and Surplus - - - $2,000,000.

INTEREST ALLOWED ON DEPOSITS,

which may be made and withdrawn at any time, and will be entitled to interest for the whole time they may remain with the Company.

JOHN A. STEWART, President.

WILLIAM H. MACY, JOHN J. CISCO, } Vice-Presidents.

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BANKERS,

Nos. 16 & 18 Nassau st.,

Dealers in and Issues of Government Securities and in Gold and Gold Coupons.

BUY AND SELL ON COMMISSION

Railway Stocks, Bonds, and Gold,

MAKING LIBERAL ADVANCES.

INTEREST ON DEPOSITS

FOR SALE.

New Haven and Derby Railroad Bonds, guaranteed principal and interest by the City of New Haven, Conn. Total issue, $225,000. Coupons February and August. Bonds due 1910. More than one-half of the issue has been sold. Price, par and interest. These bonds are free from all state and local taxes, and were guaranteed by the City of New Haven by special act of the Legislature. Their freedom from taxation and the high grade of security make them a very desirable security to residents of Connecticut. We will receive in exchange all current securities at full market rates, and will forward the bonds by express free of charge.

THOMAS DENNY & CO.,

BANKERS,

39 Wall street.

Chicago, Cincinnati AND LOUISVILLE RAILROAD

7 PER CENT.

FIRST MORTGAGE BONDS

FOR SALE BY

CALDWELL & CO.,

No. 27 Wall St.;

J. A. UNDERWOOD & SON,

No. 18 Exchange Place.

NORTH RIVER SAVINGS BANK,

corner of Eighth Avenue and West Thirty-fourth st.

DIVIDEND.—A Semi-Annual Dividend at the rate of SIX PER CENT. per annum on all sums from $5 to $5,000 will be paid on and after July 18th, 1870.

INTEREST COMMENCES ON THE FIRST day of each month. SIX PER CENT. INTEREST PAID.

BANK open daily from 10 A. M. to 3 P. M.; also on Monday, Wednesday, and Saturday evenings, from 6 to 9 o'clock.

JOHN HOOPER, Pres. JAMES O. BENNETT, Sec.

SCROFULA CURED BY BRANDRETH'S PILLS.

Brandreth's Pills penetrate the whole mass of blood, causing the expulsion of impurities. The body feels relieved from a single dose. What then may be expected from twenty? By continuing their use the whole of the blood in time becomes purified, and the body reconstructed from good material, and a new lease of life secured.

SING SING, March 25th, 1868.

My Dear Sir—My daughter Alice, thirteen years old, has been completely cured of that horrible disease, Scrofula, which for years rendered life a torment. After all medicines and many physicians had been tried and failed, I commenced giving her your pills. She took them almost every day for three months, constantly improving. She has now entirely recovered.

Yours truly, DANIEL LUTHER.

HON. B. BRANDRETH.

COMPLETION

OF THE

ST. LOUIS AND ST. JOSEPH R. R.

IN JULY.

The grading has all been done. A few small bridges to be finished, and a few miles of track to be laid.

THROUGH TRAINS will run in July from St. Joseph to Lexington, there connecting with the North Missouri Railroad for St. Louis.

These two roads form a grand Trunk Line through the State of Missouri, and open clore communication between St. Joseph and St. Louis, the two principal cities of the State.

The St. Louis and St. Joseph Railroad has issued One Million ($1,000,000) Dollars First Mortgage six per cent. Gold Bonds, all of which have been negotiated, save a balance of $140,000.

The mortgage IS ONLY $10,841 per mile.

Interest payable May and November, in Gold, at the Farmers' Loan and Trust Co., New York.

The interest is GUARANTEED by the North Missouri Railroad Company.

For further particulars apply at the

BANKING HOUSE OF

Luther Kountze,

52 WALL STREET, NEW YORK.

THE

CENTRAL RAILROAD OF IOWA.

235 Miles in Length. Now Nearly Completed.

This Company are now pushing their work forward with great rapidity, and the entire line between Dubuque and Iowa Falls and St. Paul is graded and under contract to be finished this season. The fact that this enterprise has been undertaken by a combination of leading bankers and railroad capitalists of well-known wealth, experience, and ability insures its early completion and future success.

The road runs through the richest and most thickly-settled portion of Iowa, and is built in the interests of the great Northern system of roads which center at St. Paul. The

FIRST MORTGAGE BONDS

of the Company pay 7 per cent. Gold Interest, free of Government tax, and are issued for the very small amount of $16,000 per mile. For the present the unsold portion are offering at 95 and accrued interest. The attention of investors is invited to the fact that the road is now nearly finished, and that the security is, therefore, entitled to a high rank.

In our opinion, no class of investments has been found so uniformly safe and profitable as first mortgages on *completed* railroads.

Of 235 companies, operating 30,000 miles of railroad in the Northern and Western States, on which there is a bonded debt of $662,000,000, we know of but two that do not pay their interest regularly.

WE BELIEVE THERE WILL BE NO MORE FAVORABLE TIME to sell GOVERNMENTS and buy REALLY FIRST-CLASS RAILROAD SECURITIES—such as these—THAN THE PRESENT.

W. B. SHATTUCK,

TREASURER.

After a full examination, we have accepted an Agency for the Sale of the above First Mortgage Bonds, and desire to recommend them to our customers **AS A THOROUGHLY SAFE AND AT THE SAME TIME A PROFITABLE INVESTMENT.**

JAY COOKE & CO., 20 Wall Street, N. Y.

Pamphlets, with map, may be obtained and subscriptions will be received at the COMPANY'S OFFICES, No. 32 Pine Street, New York; at offices of JAY COOKE & CO., New York, Philadelphia, and Washington; the BANK OF NORTH AMERICA; and banking house of HOWES & MACY, New York.

A CHOICE SECURITY.

Eight per cent. Gold.

THE BALANCE OF THE

FIRST MORTGAGE BONDS

OF THE ISSUE OF

$1,500,000,

BY THE

ST. JOSEPH AND DENVER CITY Railroad Company.

In denominations of $1,000 and $500, coupon or registered, with Interest at Eight per cent. per annum, payable 15th February and August, in GOLD, free of United States Taxes, in New York or Europe. The Bonds have thirty years to run, payable in New York, in GOLD. Trustees, Farmers' Loan and Trust Company of New York. The mortgage which secures these Bonds is at the rate of $13,500 per mile; covers a completed road for every Bond issued, and is a first and ONLY mortgage. This line, connecting St. Joseph with Fort Kearney, will make a short and through route to California.

The Company have a Capital

Stock of.....$10,000,000

And a grant of Land from Congress of 1,600,000 acres, valued, at the lowest estimate, at.....6,000,000

First Mortgage Bonds.....1,500,000

Total.....$19,500,000

Total length of road, 271 miles; distance included in this Mortgage, 111 miles; price, 97 1-2 and accrued interest, IN CURRENCY. Can be obtained from the undersigned. Also pamphlets, maps, and information relating th

The Independent.

AT THE BRIDGE.

[We print the enclosed poem, prefixing to it the writer's note. But he will pardon us for saying that a similar story was lately told, the scene of which was laid in Newark, N. J.—a story which we have been informed has no foundation in fact, at least so far as the heroism of the child's father is concerned.—Ed. Independent.]

South Hingham, Mass., July 18, 1870.

To the Editor of The Independent:

Inclosed please find a little scrap of verse, which I hope you may think of sufficient account to publish in your paper. The incident upon which it is founded went through the papers last summer. I have every reason to believe it true. The particulars I have lost. The outlines you will probably recognize. The measure is after "Horatius," in Macaulay's "Lays of Rome."

Yours, truly,
A. G. Jennings,
Pastor of Unitarian Church.

There is an ancient story
That modern bards have told,
About a man who kept a bridge,
In the brave days of old:
It was the bold Horatius,
The captain of the gate;
He stood against an armed host,
And saved the Roman state.

A deed so high and noble
Is told in every age,
The name of brave Horatius
Still gilds the classic page;
And men who read the story
Still pray for hearts as bold
As his who kept the bridge so well,
And the brave days of old.

The Roman state has passed away,
Beneath Time's sullen wave;
But still the Roman heart beats on,
In breasts as truly brave.
There never was on Roman soil,
In Rome's imperial day,
A deed more noble, true, and bold,
A deed more worthy to be told,
Than frames this simple lay.

By Genesee's lordly wave,
In the broad Empire State,
There was a bridge, swung to and fro,
Like a great iron gate,
That railroad cars might pass above
And ships might sail below.
For this a sturdy yeoman there
Kept guard and did the bridge prepare,
That ship and engine both might share
The way that each would go.

A ship goes by, the bridge is drawn,
The gulf is wide and deep,
The yeoman hastens to his task,
His fearful charge to keep,
For he must close that iron gate
Before the train comes on.
He steps upon the rocky pier,
The work will soon be done.

His infant son, a sprightly boy,
Plays on the river's brink—
His only child, his first his last,
His fondest earthly link.
He sees him, and a transient smile
Lights up his roughened brow;
No danger there, for oft before
The child has played below.

A shriek! "Oh, father, help!" he hears.
He looks, his child is gone;
His head above the waves appears,
As they roll slowly on!
The way is near, he knows full well
That he can save his child;
But, looking up, the train he sees—
It comes, his brain runs wild!

The bridge is up, and well he knows
One moment lost, too late;
The train must plunge into that gulf,
With all its living freight.
Another shriek, a dying shriek.
Oh, God! what can he do?
He sees his boy sink in the wave,
He hears him murmur, "Father, save!"
He turns above: "Oh, Thou who gave,
Take! take! I will be true."

He turned the bridge, the train swept by,
And soon was far away,
And no one knew how well he kept
His awful charge that day!
Aye, no one knew in that brave heart
That struggle fierce and wild.
It saved the train; but, oh! his loss—
It was his only child!

No one with sword and buckler,
In Greek or Roman state,
E'er fought against such fearful odds
Or won a field so great.
No one by Tiber's lordly stream,
Nor yet by Arno's wave,
E'er wrought a nobler deed for time,
E'er won a victory more sublime,
Or was more truly brave.

And yet no lictors bear him home,
No eager crowds await,
No virgins bearing chaplets
Stand at his cottage-gate;
But is there-none to sing his name?
Must my degenerate lay
Alone such noble deeds proclaim,
Alone such acts portray?

Oh, wake ye bards! wake every lyre,
And sing both true and bold,
But sing not of the men who lived
In the brave days of old;
Sing rather of the men who live,
Who still have hearts as great
As his who kept the bridge so well
In the broad Empire State.

A. G. J.

"STATE CONSCIENCE TOWARD GOD."

BY REV. SAMUEL T. SPEAR, D.D.

Conscience is a term in common use to designate any one or all of the following facts in the constitution and operations of the human mind: 1. The intuitive perception or idea of right and wrong as opposite moral categories. 2. An act of rational judgment applying this perception to specific actions, either done or to be done, and pronouncing them either right or wrong. 3. The authoritative sense of obligation to do or forbear according to the decisions of this judgment. 4. Moral emotion, either of approbation or of disapprobation, when an act, being done, is declared to be either right or wrong. 5. The sense of merit or demerit according to the view which the mind takes of the moral character of the actor, instinctively leading virtue to expect reward, and vice to expect evil. Such are the elementary facts embraced in the term conscience—the first and second belonging to our intellectual nature, and the other three falling under the head of sensibilities. Whether the term embraces them all collectively, or simply refers to one or more of them, we always decide by the connections in which it is used. Taken together, they constitute an essential part of the moral nature o man.

A conscience *toward God* must then be the mind's discernment of God in his existence, attributes, and relations, followed by the intuition and sense of duty toward him, together with the moral emotions of approval or disapproval, and the sense of merit or demerit, according to the view we have of the character of God and of our own character considered in reference to his rights and claims. Such a conscience supposes, as its first condition, some idea of God. From this it evolves the intuition and sense of duty toward him. It is hence a conscience that there is a God with a definite character ascertained, or believed to be ascertained, and that men, as his creatures and subjects of his government, are morally bound to obey his will. It is a conscience which approves or condemns according to its estimate of man's character in its relation to God, and proceeds to base upon this estimate a prophecy of good or ill at the divine hand. It is conscience with the Supreme Being for the grand center around which it revolves. All the diverse facts which go to make up the important of this complex term have full and free scope when the *subjective* in man becomes engaged with the *objective* in God. The two are just fitted to each other. Conscience *in* man is hence always conscience *toward* God when the Deity enters the field of human vision, deriving its form from the very nature of conscience on the one hand and the mind's apprehensions of God on the other. It is certainly no fiction, no mere dream of hair-splitting metaphysics, but one of the profoundest and most important elements of our spiritual being.

Where do we find this conscience toward God? Solely and only in *individual* minds. It can exist nowhere else. There may be millions of such consciences, either concurrent or divergent in what they affirm; yet every one of them belongs to some specific, individual person. There is no such thing as an impersonal or a general conscience not analyzable into individual ones. Wherever we find a conscience toward God, there we find a moral being, either man or angel, to whom it belongs. Its distinctive individuality is just as obvious as our mental identity. Dispossessed of this feature, it instantly ceases to have any existence.

Who, then, are the individuals in whom we locate this conscience toward God? For the purposes of this article, we give the following answer: They are either *private* citizens invested with no civil functions, or they are *officers of law* wielding the authoritative and coercive power of government over their fellow-beings. All persons, in every community and under every form of government, must of necessity belong to one or the other of these classes.

Conscience toward God, existing in the bosom of the private citizen, is undoubtedly a sovereign authority for *himself*. He is bound by it; but plainly he has no right so to judge the conscience of another as to interfere with his religious liberty. It is quite enough for him to have a conscience for himself toward God. The moment he passes beyond this point, and attempts to enforce his moral convictions upon others, he becomes a trespasser upon their rights. He may approve or condemn their conduct; he may withhold or extend his personal favors according to his own sense of duty; he may seek to enlighten those whom he deems to be in error; he may exercise all his powers in the fullest and freest discussion of moral and spiritual questions, whether pertaining to God or man; but he has no right to interfere with their rights of conscience. A conscience toward God that becomes a self-assuming and persecuting bigotry may be very zealous and possibly sincere; yet it is the conscience of a despot, who wants nothing but power to make him a monster. Human nature, alike in Catholic and Protestant bosoms, is very apt to transcend the limits within which the individual conscience may lawfully move, but beyond which it is simply the usurper of other men's rights, claiming for itself what does not belong to it.

How then is it with conscience toward God, when it exists not in the bosom of the private citizen, but in that of the *legal officer?* By the very terms of his position, he wields the power of the sword. His will is law enforced by penalty. Shall he have a conscience toward God; and, if so, what shall he do with it? We answer the first part of this question in the affirmative; and the second part by saying that, like the private citizen, he is bound to confine this conscience simply to the regulation of his own conduct toward God. He may study the book of Nature and the book of Revelation. He should do both, and then he should rule in the conscientious and pious fear of God, always remembering that the God who made him is the King of kings, and the Lord of rulers as well as of subjects. The fact that he is clothed with civil authority surely does not exempt him from his responsibility to God, or entitle him to sit on the throne as an atheist. Like all other men, he is bound to have a conscience toward God, and equally bound to obey it. Such a conscience is just as good for a king as it is for a subject, and socially more important, by reason of his greater influence. We not only have no objection to royal consciences toward God, but we earnestly claim that every one who wields the authoritative powers of the state should always do so with a profound sense of his responsibility to the Supreme Ruler. He is the last man in the world to be an atheist, or practically ignore the government of his Maker.

When, however, the civil ruler undertakes to make his conscience toward God a *law* for the regulation of others, defining by law what shall be their conscience toward God, and thus arming his conscience with the coercive powers of his office, then the question is most materially changed. It is no longer a private conscience exercising its rights, but an *official* conscience claiming jurisdiction over the thoughts and actions of others in respect to God. It is no longer a reasoning conscience, that simply discusses questions; but a mandatory conscience, with the compulsions of civil government behind it. It is not an apostleship to preach, but a statute to bind. Its preamble is, "Thus saith the king"; or, "Be it enacted by the senate and the assembly." We deny that the civil ruler has any right to have such a conscience toward God. He cannot have it without interfering with the religious liberty of the people. The moment he makes it a law for them, which they must observe at their peril, he becomes a trespasser. His conscience toward God, whether right or wrong, Protestant or Catholic, Christian or Pagan, is then their authoritative rule, and what he thinks and does the criterion of what they must think and do. In a word, he is a Pope in assumption and a civil despot in fact. All such consciences toward God we mean to reject. We have no respect for them. They have no authority for existing even, much less for wielding their powers, either in the Bible or out of it. They have in all ages been the curse of human society.

We pen this article with our eye upon a set of favorite phrases of which some writers seem specially fond, and upon which they plausibly ring the changes in the discussion of the school question. They tell us that the *state* ought to have a conscience toward God; that it must have such a conscience or be atheistical; that this conscience must embrace some determinate system of religious beliefs, and thus be a creed conscience; and that, having this conscience, the state ought to teach it in the public school by the authority of law, and tax all the people to pay the bills of this state conscience. We have a word or two of comment upon this method of putting the question.

1. We should be glad to know precisely what is meant by the term "*state*," as used in this connection. Does it mean the private citizens who are subject to the authority of civil government? If so, then who denies that these citizens should have a conscience toward God? Does it mean those who rule? If so, then clearly they ought to have a conscience toward God, and be influenced thereby in the administration of law. Does it mean that the conscience toward God of the civil ruler should be binding upon the subject? If so, then this theory of a state conscience toward God is as old as religious despotism. It is the long-standing heresy of tyrants. The phrase either means nothing that is in dispute, or it means a state religion, carrying with it the power of the sword for the enforcement of its mandates. A conscience toward God that is invested with the attributes of a civil statute is always, at its pleasure, penally armed.

2. These state consciences toward God, in the only sense in which we deny their legitimacy, have, as a matter of fact, been not only generally wrong, but almost always persecuting consciences. Such is the voice of history; and this, we submit, is a very serious objection to their existence. How far other consciences shall be tolerated, or whether they shall be tolerated at all, is a question upon which such state consciences toward God are not very safe judges. Their reputation is deservedly at a vast discount among all the lovers of religious liberty.

3. What, moreover, shall be the quantity and the quality of the religious doctrines that ought to be contained in this state conscience toward God? What book shall it accredit, if any; and what doctrines shall it draw from the book? What shall it affirm as true, and what shall it reject as error and heresy? Shall it be a Trinitarian or a Unitarian conscience, Catholic or Protestant, Christian or Pagan? And who shall determine what it shall be? These are very vital questions, if we are going to clothe religion in any sense with the civil power. We certainly want the right kind of religion, and then we ought to have the whole of it, and not merely a part of it; and, in order to gain this end, we need somewhere to find at least one man, or a body of men, invested with the attribute of infallibility. The simple truth is, we must have a Pope, and then get some Œcumenical Council to vote that he is infallible, in order practically to run this machinery of a state conscience toward God. The theory just suits the Papacy, as the Papacy just suits it; but how Protestants can adopt it, or use an argument which, if it means anything, implies it, is really one of the marvels of the age.

4. Still further, for *whom* shall the state have this conscience toward God, and how shall it express it? The modern answer to this question is this: The state should have a conscience toward God for the *children* in the public school, and then teach this conscience by reading King James's version in the school and taxing all the people—Catholics and Protestants, Jews and Infidels—to pay the expense. This, we are told, the state must do in order to keep a good conscience toward God. Very well. Why stop with the children? Why not extend the benefits of this conscience to adults as well as children? Why not take charge of the whole business of religious education in the community, appoint ministers to preach and teach, build church-edifices, prescribe and regulate the forms of worship, make religion according to the judgment of the state conscience compulsory, and then pay the bills out of the public treasury? Why stop half way with this work? The argument which declares that the state should have a conscience toward God in the form of law, and that it should teach this conscience in the public school by general taxation, is manifestly good for nothing, or good to prove more than those who use it are willing to admit. Generalize their logic, and they at once abandon it themselves, notwithstanding their zeal for it in a particular application. There is plainly no reason why the state should tax the people to teach a given system of religion to children that is not just as good for teaching it to adults. The latter need it as much as the former; and, if this business of religious teaching belongs to the state as a duty which it owes to God or the community, then it should be done on a scale as comprehensive as the wants of the people. It has no moral right to confine its efforts simply to children. We do not believe that it is the province of the state to do the thing at all; but do believe that, by the laws of God, both in the Bible and out of it, the work of religious education belongs to the Family and the Church.

HOW WE DID IT.

BY LYMAN ABBOTT.

A most delightful summer home is Cornwall on the Hudson. Just at the northern extremity of the Highlands, just far enough from West Point to be out of the fashionable circle that whirls and eddies there, with the mountains standing round about us as they stood about Jerusalem of old, and with the river broadened out into a lake nestling at their feet, Cornwall—surpassed in individual elements of beauty by many other places, in grandeur by the White and Franconia Mountains, in placid beauty by Lake George, in the peculiar fascinations which belong to solitude by the wilderness of the St. Lawrence, in the companionable attractions which a cultivated valley affords by many a scene on the Connecticut River—is, in its curious combination of river and mountain, wilderness and cultivation, solitude and life, surpassed by no one of them. There is but one objection to it as a summer resort. That is, that more than one city resident, coming, as I came, to breathe its pure air for a couple of summer months, becomes so enamored of it that he has staid, as I staid, making it his permanent home.

But, with all its attractions, it is not a literary place. It is not characteristically an intellectual place. It is true that almost under the shadow of Storm King is the Idlewild which N. P. Willis's charming letters endowed with a national reputation; while right across the river, at Cold Spring, was the home of his friend and literary colaborer, George P. Morris. But "one swallow does not make a summer," nor one poet a literary community; and, delightful as Cornwall society is to one who wants something of the refinement without the restraints of the city, it is not characteristically a literary society. Until two or three years ago, the public school was in a little tumble-down, that was crowded when seventy-five scholars were stowed away in it. There is but one church. There is no book-store or newspaper-stand. In the village of Canterbury, a couple of miles from the landing, there is a drug-store which supplies the community with choice reading, its selection touching the two extremes of the oldest school-books and the newest novels, with nothing between. The population is scattered; and, though it is measured by thousands in July and August, when every house is a boarding-house, and the few which are not are filled with guests, it is counted by hundreds in December and January, when the great fashionable world, ignorant of the fact that winter beauties excel summer beauties, have gone back to the slush and mud of the great metropolis.

So, when, last fall, just nine months ago, Mr. C. came to me and proposed taking measures for starting a public library and reading-room, I thought he did not understand the community. It was not strange, as he is only a summer Cornwallite. But I would rather encourage ten plans that come to naught than discourage one that might be made successful. This is what I understand the apostle means when he tells us to "prove *all* things and hold fast that which is good." I promised my cooperation. We agreed that we must raise five hundred dollars in order to begin. We started a subscription-paper, signed it ourselves, and sent it on its travels. I was skeptical about its ever coming back. But personal faith and personal enthusiasm, what can they not accomplish? In two weeks' time the list was full, the five hundred dollars was secured. A meeting was called of the subscribers; a dismantled schoolroom was obtained rent free; a few hundred books were bought, some were donated; a score or so of newspapers and periodicals were subscribed for; and before the winter had fairly set in the Cornwall Circulating Library was in successful operation.

"Now," said Mr. C., "the next thing is a building."

I confess I thought Mr. C. was going rather too fast. We had spent all the money in our treasury. We had exhausted the resources of our constituency. I expressed my skepticism.

"It is not a matter of choice," said Mr. C. "We only have our room till spring. Then where shall we go? There is not an adequate room in the village to be had."

It was true. Mr. C. is a practical business man. He took into his confidence three or four moneyed men, persuaded them that Cornwall needed a block of stores and a public hall, estimated the cost of the building, demonstrated that the rentals would pay a good interest on the investment, organized a second corporation to put up a building; and in March the laborers were clearing away the snow and digging for foundations. Your city furnished us our builder. Mr. S. J. Thomson took hold of the work with the enthusiasm of one of the community. The ground was not broken till March. On the Fourth of July the soda fountain was running in one of the six stores which constitute the first floor, the library and reading-room was thrown open to the public on the second, and a Fourth-of-July oration was delivered in the hall which occupies the entire third floor.

From nothing the library has already grown to respectable proportions. It numbers six hundred volumes, and is but begun. The publishers of New York have added by donation to what we have acquired by purchase. A single house has given us seventy-five volumes, another twenty-five or thirty, others liberally. They are not old and unsalable stock, but valuable and timely works. Our two rooms, library and reading-room, are furnished cosily, comfortably, attractively. As yet, we have but one picture on the wall; but we have some pictures through our windows that art cannot surpass. And all has been accomplished by the enthusiasm of one man, enkindling a like enthusiasm and securing a cordial cooperation in a score of kindred spirits. With the single exception of Mr. C., no one has contributed more than $25 to the library. Most of the contributions have been in sums of $5 and $10. For such a movement Cornwall has many disadvantages: a scattered population—one not homogeneous in social or religious life, one not characteristically imbued with literary taste or noteworthy for an intellectual appetite. It has enjoyed one peculiar advantage—the presence of a single earnest, energetic, patiently, persistently, but quietly sanguine man, and the cooperation of half a score of others who needed only the touch of his mind to kindle into flame. There is no reason why one such man should not do for every village what Mr. C. has done for Cornwall. I want to give his name. But I know he would never forgive me if I did. I do not know whether he will forgive me, as it is.

POVERTY OF SPIRIT.

BY REV. J. L. JENKINS.

No mortal can speak fittingly of the Sermon on the Mount; yet he that has gained only remote glimpses of its ethereal perfection can but speak. It is like no human composition, because it is the highest range of divine thought ever shaped in human language. Viewed relatively to other parts of revelation, it is the Ionic porch of Parian marble by which the earnest inquirer is conducted into the glorious temple of evangelical truth. Or, it may be represented as the central orb from which the rays of divine light radiate over the whole field of human interests. This speech was the Logos articulate; its author, the Logos incarnate.

The beautiful summary of spiritual virtues with which our Saviour opens this discourse, and to which he links such a precious cluster of beatitudes, make up the essential characteristics of the children of God. They are the material out of which the Kingdom of Heaven is built—the qualities of its true and loyal subjects. These constituent elements of Christian character are arranged in a very fine and natural gradation, beginning with the poor in spirit and ending with the peacemakers among men. But, though these qualities are named one after another in the order of language, they do not follow each other as distinct and successive stages of religious growth. When a believer becomes merciful, he does not therefore cease to be meek; nor, when he comes to hunger and thirst after righteousness, does he cease to be merciful. Poverty of spirit implies purity of heart, and purity of heart includes poverty of spirit as an element necessary to its perfection. These seven beatitudes, like the primary colors in Nature, meet and mingle in the rainbow-arch that encircles the spiritual world, and who have been permitted to gaze appalled into the abysses of potential wickedness concealed within the limits of their being, to have a genuine realization of poverty of spirit. They have come to understand what a thin partition divides evil tendencies from outbreaking and irredeemable depravity; they have seen what magazines of explosive and destructive materials are stored in the unregenerate heart, which await only the spark of temptation to be set on fire of hell.

Poverty of spirit furnishes the only adequate motive to religious advancement. Pride and self-sufficiency effectually debar the first upward impulses and go before the sure and fatal fall. So also those who never analyze their moral character, nor gauge their spiritual condition, who never ascertain their inferiority to high standards of excellence, will never accomplish anything remarkable in religious life. They are the well-disposed and easy souls who never question seriously what they are or what thy ought to be; but who move quietly along the current of common life, and await with but little curiosity or concern the destiny marked out for them by Heaven. It is a deep and bitter sense of our unworthiness that begets a desire to become better and more worthy. It is a clear understanding of our poverty of soul that creates an avarice for the true riches. It is because we have a painful perception of the existence and demerit of sin that we are seized with an irrepressible hunger and thirst after righteousness.

The first benediction that fell from the hands of Christ rests on the heads of the poor in spirit. They are blessed because theirs is the Kingdom of Heaven. Nothing could be more comprehensive and satisfying. This blessing meets the inmost want of the poor and broken-hearted. Christ had come to set up the Kingdom of Heaven among men. Its form and policy were taking shape. He was ready to dispense its blessings. His first call to participate in those blessings was made upon the poor in spirit. And now, as then, that kingdom is theirs; theirs not yet in full realization, but in full and certain prospect. Consciously destitute of true righteousness, peace, and joy, the whole force of their being tends toward that kingdom of which these are the essential elements. They are already within its secure boundaries; they have begun to experience its unfolding glories. Their blessedness is not that of full attainment and complete rest; it is that of aspiration, and growth, and high and holy endeavor. The cross is the symbol of the earthly life; the crown, that of the life to come. Poverty of spirit is the infallible security to an inheritance that is incorruptible, undefiled, and that fadeth not away.

Week-Day Lectures.

BY REV. HENRY WARD BEECHER.

Friday Evening, July 15th, 1870.

Mr. Beecher, notwithstanding the excessive heat of a midsummer night, was in a pleasant mood and full of his subject; talking eloquently of love as the power through which we are to glorify God in all things. He said: One of the simplest things in the world, and yet one of the hardest to understand, is the command: "Whatsoever ye do, whether ye eat or drink, do all to the glory of God." It seems easy to glorify God in the cathedral, or when the church meets to read and pray; we feel that the martyr, who seals his faith by his death, glorifies God; but the question is how to glorify him in the minutiæ of life, in things far removed from what is considered spiritual, and this question puzzles many. There is nothing more purely physical than eating and drinking; and, if it were not that we had clothed the table with refined and genial associations, nothing would be more repulsive. It seems very hard to glorify God in eating, in drinking; very hard to serve him with our passions and our physical industries. The man who adds up figures in the counting-room don't see how he is to serve God with arithmetic; the engineer sees how he may go away from his business and pray, but he don't see how he is to honor God with his engine. It is as plain as can be. When General Grant was in command, during the last year of the war, he had a great burden on his shoulders. Whatever we may think of Grant's ability, we all concede that he was disinterested; all the generals acted from high impulses, and none more so than Grant. Now, it is not likely that he associated his every act with special thoughts of his country; he was so given up heart and soul to her cause that he did not need to think about it. The whole man was devoted to patriotism; and, if the whole, then all the parts. You can't start the great wheel outside, and have the little spindles inside go the other way. If a man has dedicated his life as a student—I don't care whether he is sleeping or waking, whether he is studying or seeking recreation in jolly company—all that is in him goes to the one end of acquiring knowledge.

Take, for a more familiar illustration, the good old-fashioned mother, doing her own work (blessed old days, when the simple old house needed less care to keep it in order and we were delivered from "help." I think our paradise lies behind us; that we have gone out of Eden). Well, you can remember the old mother getting breakfast, clearing off, sending the children to school, getting dinner. She had a world of sweeping, a world of dusting, a world of dishwashing; but it was all done for the man she loved best in the world, and for the children she loved next best. She would have told you that everything conspired to the welfare of the family. If you had spoken of money to her, she would have said: "Do you suppose I could do what I do here for anything but love?" Love seasons everything—the things that she don't think about, as well as those that she specially connects with love. I don't think that when the mother sits up, after the children are in bed, and sews up a long rip in her big boy's overalls, she is in a rapture of love; but love is at the bottom of it.

And so we come back to where we started, and say that it is easy to glorify God if we love him. If we make Christ everything to us, if the whole soul is dedicated to God, if every part of the being is given to him, then all the thoughts and all the work of our life will be his—not always consciously, but truly God's.

Now, where this victory has been gained, and the man is totally consecrated to love, another thing falls out; he gets over his partialisms in experience. Many people feel that they are religious only when they are in meeting; but, though thinking of God is then the business of the hour, yet when they go out into business they are to serve him just the same. Some are called to serve God by the will, some by their thinking powers, some by emotion. First see that you love God, and then see that you are in the sphere of duty, and you needn't fear but that you will glorify God in all you do.

A man goes into his nursery, and sees his children unhappy. In a moment he is on the floor among them, and the whole room is in a rumpus. Some one looks in, and says: "Why, that man is a judge; what a position for him to be in?" But God sees that the act is not small; for it is the natural outgrowth of the love that is always in the heart of the father; and, though he may not once think of the children when he is presiding in his court, he none the less loves them.

We are to consecrate to God every faculty. If God gives a man wit and humor, he is to use it to keep men's bristles down and their claws in. You are just as near the Kingdom of God when witty words are on your lips as when you are pronouncing a religious service. A man dies in battle, in school, in the dungeon, in the midst of mirth and gayety; if the aim of his life is in the line with God's will and God's law, he dies glorifying God. Some Christians feel that they are not serving God in vacation. We ought to serve God by rest as well as by work, by sleep, by laughter, in every mood and in all their tenses. "Whatever you do, do all to the glory of God." This will disarm life of half its dangers and burdens, settle half the quarrels of casuistry, and strengthen the consciences that are weak.

Bro.—Can a person be a Christian who acts from sense of duty and not from love?

Mr. Beecher.—There must always be a difference kept in mind between the ripe saint and those who are between, or we shall oppress the weak. A full, ripe, rich Christian does everything from love; but the path of the just grows brighter and brighter to the perfect day. We must make allowance in many ways for beginners. And as to those who are always dwarfed, if I had a plantation in Florida, I wouldn't have it stocked with mandarin orange trees; but, if I saw some of the fruit on those trees, I wouldn't say they were not oranges. They are oranges; and so some people, though dwarf Christians, are Christians, and are recognized by Christ as his children.

Book Table.

DR. COCKER ON CHRISTIANITY AND GREEK PHILOSOPHY.*

That celebrated sentence of St. Augustine—"Plato made me know the true God, Jesus Christ showed me the way to him"—gives us a key to the intention of Professor Cocker in the well-reasoned, well-written, and well-printed book with which he has now enriched the literature of Christian evidences. In the preparation of this book the author professes to have been "actuated by a conscientious desire to deepen and vivify our faith in the Christian system of truth, by showing that it does not rest *solely* on a special class of facts, but upon all the facts of Nature and humanity; that its authority does not repose *alone* on the peculiar and supernatural events which transpired in Palestine, but also on the still broader foundations of the ideas and laws of the reason, and the common wants and instinctive yearnings of the human heart." In other words, Professor Cocker designs to prove the *reasonableness* of all the leading ideas of the Christian system by showing that all those ideas were groped after, and in some respects apprehended, by Greek *reason* long before the birth of Christ.

Here, we think, the author has had the good fortune to strike upon a fresh and a fertile plan. We do not mean to say that this plan is a new one; for, as will be seen by our quotation from St. Augustine, the idea of finding in the teachings of Greek philosophy anticipations and confirmations of the teachings of Christ is an idea as old as the patristic era of the Church. But, so far as we are aware, the idea has not been systematically developed in our language before the present attempt.

At first glance it may seem rather strange that the working of this fruitful vein, distinctly suggested so long ago, should have been delayed to our time. It is to be remembered, however, that it is only within a recent period that scholars and thinkers have properly attended to what we may call the comparative aspects of the sciences and literatures of the world; and that even yet this department is in its infancy. How long is it since men began to cultivate comparative anatomy, or comparative philology, or even comparative literature and law? The immense results already gained in these several fields of investigation do but hint and auspicate the fruits of rational inquiry to be gathered from the spacious and manifold realm of comparative divinity. And what Dr. Cocker has here begun to do in tracing correlations between Christianity and Greek Philosophy, that, in recent publications and less elaborately, has been attempted between Christianity and the venerable philosophies and religions of Central and Eastern Asia. Moreover, earnest investigators are pushing their researches in every direction; and we may expect, during the next generation, most important and impressive proofs of the unity of the religions of the world. So fresh and instructive is this great department that it is quite time we had established in our several theological schools professorships of comparative divinity.

But, to return to the work now open upon our table, it is quite evident that Dr. Cocker's idea is in conflict with the old and narrow plan of "treating the history of human thought as a series of isolated, disconnected, and lawless movements, without unity and purpose"; and of denouncing the religions and philosophies of the ancient world as inventions of satanic mischief, or as the capricious and wicked efforts of humanity to relegate itself from the bonds of allegiance to the One Supreme Lord and Lawgiver."

His own view of the true relations between the several systems of philosophy and faith in the world, so antagonistic to the bigoted conceit of which we have just spoken, the author has vindicated in a few sentences which will give to our readers a fair idea of the spirit and scope and style of the whole work. "God is the Father of humanity, and he is also the Guide and Educator of our race. As the offspring of God, humanity is not a bare, indeterminate potentiality; but a living energy, an active reason, having definite qualities, and inheriting fundamental principles and necessary ideas which constitute it 'the image and likeness of God.' And, though it has suffered a moral lapse, and, in the exercise of its freedom, has become alienated from the life of God, yet God has never abandoned the human race. He still 'magnifies man and sets his heart upon him.' He visits him every morning and tries him every moment. . . . The Spirit of God still comes near to and touches with strong emotion every human heart. 'God has never left himself without a witness' in any nation or in any age. The providence of God has always guided the dispersions and migrations of the families of the earth, and presided over and directed the human race. . . . The religions of the ancient world were the painful effort of the human spirit to return to its true rest and center—the struggle to find Him who is so intimately near to every human heart and who has never ceased to be the want of the human race. The philosophies of the ancient world were the earnest effort of human reason to reconcile the finite and the infinite, the human and the divine, the subject and God. An overruling Providence, which makes even the wrath of man to praise him, took up all these sincere, though often mistaken, efforts into his own plan, and made them serve the purpose of redemption. . . . Christianity, as a comprehensive scheme of reconciliation, embracing 'all things,' cannot, therefore, be properly studied apart from the ages of earnest thought, of profound inquiry, and of intense religious feeling which preceded it. To despise the religions of the ancient world, to sneer at the efforts and achievements of the old philosophers, or even to

* Christianity and Greek Philosophy. By B. F. Cocker, D.D., Professor of Moral and Mental Philosophy in the University of Michigan, New York: Harper & Brothers.

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And, while this road has such true and valuable connections for through trade, it is entirely independent of same. The local business is certainly more than enough to sustain the road. Its geographical position is enough, located as it is amid all that is requisite to require it as a real necessity—and substantiate all that is said in its favor—which is fully demonstrated by the present business, the monthly earnings now amount to more than double the interest on its bonds, and it is safe to estimate same at least four times as much immediately on the completion of the road, and with a progressive increase equal to any road in this country.

These Bonds may be registered in the name of the owner, if desired, free of expense, and are convertible into Stock of the Company at par, at any time, at the option of the holder. Hence the importance of such option greatly increases their value, as the Stock cannot be increased only by exchanging for a like amount of Bonds.

A prominent and important feature of the Company is the fact that its capital is limited to $3,000,000 stock and $5,000,000 Bonds, on which there can be no change, except as for the conversion of the Bonds into Stock; and then the total capital will always remain the same. $2,000,000 of these Bonds are set aside, in trust, with the Farmers' Loan and Trust Company of New York City, to redeem and cancel the Bonds of the late Urbana, Bloomington, and Pekin Railroad Company, now merged into the Indianapolis, Bloomington, and Western Railway. Of the remaining $3,000,000, over $1,500,000 have been sold here and in Europe.

Having carefully examined this road, from time to time, during its construction, the substantial manner in which it is built, with its complete equipments, also being familiar with the wealth and resources of the Country along the line, the worth and responsibility of the Company, its efficient management and present earnings, we do not hesitate to recommend the Bonds as a first-class security to all seeking investments about which there can be no question. We are authorized to offer them at 90 and accrued interest in currency. At this low price, without doubt, the loan will be quickly marketed. The certainty that the Government will soon fund the 5-20s into a 4 to 6 per cent. Bond makes it desirable for holders to look for some better paying investment. Thus, by exchanging 5-20s for Indianapolis, Bloomington, and Western Railway Bonds, the present premium will be saved, making a difference of 20 to 25 per cent. on the capital, and better rates of interest.

Bonds delivered at all points free of express charges. All marketable securities received in exchange at best rates.

Turner Brothers,

BANKERS,

NO. 14 NASSAU STREET,

NEW YORK.

A CHOICE SECURITY.

MIDLAND BONDS.

SEVEN PER CENT. GOLD,

FREE OF GOVERNMENT TAX.

The great railroad on which these securities are based is making good progress. Of the 400 miles embraced in its entire length from the metropolis to the City of Oswego, including the Auburn branch, 150 miles are already completed, fully equipped, and in profitable operation. Work is being vigorously pushed on other portions of the line; and it is the expectation of the Company to have at least 100 miles more in operation before the close of the present season.

The portion of this road now in operation, constituting its northern section, extends from the City of Oswego to Sidney Plains, where it intersects the Albany and Susquehanna Railroad. Its local business is already large, and the Company has just concluded a contract with the Delaware and Hudson Canal Company for transporting the coal of that large and wealthy corporation to the northern sections of the state. This will add so largely to the business and profits of that section of the road that the Company feel confident that its net earnings, without the aid of through business, cannot be less than 7 per cent. on its entire cost, which is 100 per cent. in excess of the interest on its bonds; for it must be borne in mind that the issue of these bonds is strictly limited to $20,000 per mile of finished road. They thus possess all the security of the bonds of our oldest and best roads. The road, when completed, will constitute one of the great trunk lines connecting the City of New York with Canada and the West by shorter routes than any now existing; and, as its entire course is through fertile and populous districts, it cannot fail to prove one of the most important and best-paying roads in the Union.

BEHIND THESE BONDS IS A PAID-UP CAPITAL OF NEARLY $7,000,000, which affords ample guaranty of the financial strength of the Company.

The popularity of these bonds, as a perfectly safe security, bearing the highest rate of interest authorized by the laws of New York, payable in Gold Coin, free of Government tax, has kept the supply nearly exhausted; but the recent and early future completion of additional sections will for a time furnish a liberal supply, to which we respectfully invite the attention of investors, in the confident belief that no better security can be found on the market.

Price, par and accrued interest in currency. Government and other securities taken in exchange.

GEORGE OPDYKE & CO.,

BANKERS,

25 NASSAU STREET.

Financial & Commercial.

THE FRANCO-PRUSSIAN WAR.

NAPOLEON III has at length declared war against Prussia, upon grounds which the general sense of mankind will deem wholly insufficient. France in this contest is clearly the aggressor, seizing upon the candidacy of Leopold for the Spanish crown merely as a pretext for war. Her purpose is to humble the rising greatness of Prussia, and, if possible, extend the line of French territory to the Rhine. She has waited for such an opportunity, and now she has found it. Both nations are strong, and both can bring vast and well-drilled armies into the field. That they will punish each other most severely admits of no doubt.

How long this war will last, how far it will extend, and what other nations may be drawn into the struggle are questions which no human forecast can now determine. Neither of the belligerents is likely to yield with any loss of military prestige, except under the sternest compulsion of events. The direct effect upon both must be most disastrous, whichever wins or loses in this wager of arms. War is an enormous evil, and always a crime, unless justified by imperative necessity. Peace is the blessing of nations, and war their common calamity. The time consumed for the purposes of destruction, the damage to productive industry, the derangement of trade, the fluctuation of values, the immense cost in money, the creation of huge national debts, the demoralization of character, and the terrible waste of life, make war one of the direst games that nations ever undertook to play.

We are too remote from the scene of action to be engaged as belligerents in this contest, unless France should turn her arms against Spain also, and attempt to seize Cuba, of which there is no prospect. The United States will, therefore, be a *neutral* nation; and England means to be, if possible! It is highly probable that a portion of our securities held in Germany may be returned to this country for sale, causing some drainage of gold, and for the time being somewhat disturbing our financial condition. Yet, if the war continues, this tendency will be but transient, and very soon correct itself by the course of events. Providence promises to give us an unusually large crop of breadstuffs this season. The crop in Europe is short, and hence there must be a great European demand for our surplus productions, enhancing their price and increasing our exports. This will be a commercial benefit to trade and agriculture, and tend to turn the current of gold toward this country, rather than from it. It will give us a good market in which to sell the products of American industry. Both France and Prussia must soon stop fighting, or become very large buyers of what we have to sell.

The securities of both governments, with the increase of the national debt of each, must naturally depreciate in market value and become less desirable for the investment of private capital. This fact will turn the attention of European capitalists to American securities; and, after the first shock is passed, not only create a demand for them, but also raise their price, leading to a large flow of capital into this country for safe and productive investment. The bonds of this government are to-day the cheapest securities in the world, even at par and a four per cent. interest. We should not be surprised if the project of funding a portion of the public debt were facilitated by an unexpected demand for our securities. Capital instinctively retires from the theater of war, and seeks investment where the contingencies are less perilous.

In these respects the war between France and Prussia, while a great calamity to Continental Europe, seems likely to prove a commercial benefit to this country. If our American shipping were in a prosperous condition, we should reap a large advantage from the carrying business of the ocean trade. The President, having his eye upon this advantage, suggested, in a special message to Congress, such a modification of our navigation laws—for the time being, at least—as would admit foreign-built ships to American registry and the privileges of the American flag. Congress did not see fit to adopt the suggestion; and, without deciding upon the general principle involved in ordinary circumstances, we are very far from being clear that in this particular exigency the suggestion of the President is not a wise one. At any rate, we should have been willing to try the experiment until the meeting of the next Congress.

THE REDUCTION OF TAXES.

IT is estimated that the reduction of taxes, as fixed by the tax and tariff bill that has passed the two houses of Congress, will amount to about seventy-six millions of dollars. In respect to imports, this bill largely increases the articles on the free list, while reducing the tariff duty upon some others. Many internal taxes are abolished altogether, and others lessened in their rate.

That there should be a tax reduction, at the very least, equal to the amount proposed to be secured by this bill we have no doubt. The public voice has demanded it; and the revenue of the government shows it to be practicable without any embarrassment or peril to its credit. The internal revenue for the last fiscal year amounted to about $188,000,000. Customs duties yielded in gold about $170,000,000 more. To this add $20,000,000 arising from miscellaneous sources, and we have an aggregate of $288,000,000. The current expenses of the government were about $140,000,000. To this add $119,400,000 for interest on the public debt, exclusive of the interest on the bonds held by the Treasury, and we have a total of $259,400,000. This shows a surplus of $28,600,000. During the sixteen months of President Grant's administration the public debt has been reduced by **$138,104,590.** These figures, upon their very face, show an ample margin for a large tax reduction. It is neither necessary nor wise to continue a rate of taxation which yields such a surplus simply for the sake of rapidly extinguishing the unmatured debt of the United States. The industry of the country needs relief; and we hence think that Congress has done well in the effort to afford this relief. The rate, as fixed by this bill, will give a surplus of not less than $50,000,000 to be applied to the payment of the public debt; and this is quite enough.

We wish we could speak as favorably of the manner in which Congress has distributed this reduction, especially in reference to internal taxes. It retains the income tax, reducing the percentage and increasing the exemption; while it totally abolishes the tax on the receipts for passenger traffic of railroads, steamships, canal companies, stage companies, ferry companies, lotteries, express companies, telegraph companies, theaters, circuses, operas, museums, premiums of fire, marine, and life insurance companies, brokers' sales, and bankers' capital. Now, we do not object to the abolition of these taxes, if practicable; but we do object, and the country objects, to the retention of the income tax at any rate of percentage. This tax ought to have gone by the board entirely, and would have done so if the Senate had stood firmly by its first vote on the subject. It is a *war tax*, and should not be retained a moment beyond its actual necessity. It is the most demoralizing and corrupting of all the methods of taxation, and for this reason ought to have been long since abandoned. Its collection, in proportion to the amount received, is far more expensive than that of any other tax.

The refusal of Congress to let the income tax die by its own limitation is not the end of the question. There is to be no truce to this war upon this infamous tax until it is abolished altogether. It is so offensive to the people, and in many respects so unjust, that we are really surprised at the action of Congress in retaining it at all. It will yield only about $14,000,000 at the rate of percentage and exemptions fixed by this bill, costing as much to gather it as if the amount were three times as great. It will employ a large army of assessors, assistant assessors, collectors, and clerks, that might well have been spared. We profoundly regret this mistake of Congress, and must now transfer our efforts to the next Congress.

THE CHINESE IMMIGRATION.

THE commotion among the trades unions, the indignation meetings which have been held about "John," and the stupid scare in the Senate of the United States on the Fourth of July, are at least curiosities, if they do not prove that the race of fools has not yet died out. The total aggregate of this immigration into this country, extending over a period of about twenty-two years, does not amount to more than two hundred thousand persons; and this is certainly a very poor show for anything like a deluge of Chinamen that will put in peril either our republican institutions or our American system of free labor. There never was more noise for less reason. We advise the trades unions to bottle up their wrath and cool off as soon as possible; and the statesmen, whether in Congress or out of it, not to be alarmed. As for the Democratic, and even some Republican politicians, who seem to be looking at the political relations of this Chinese question, and perhaps hope to make some capital out of it, we think that a little time and a few sober second thoughts may do them a good service. At any rate, we hope so.

One principle which ought to be considered pretty well settled in this country consists in the fact that anybody who chooses to come here, from whatever quarter of the globe, and of whatever nationality, has a perfect right to do so; and that, being here, he has a right to live in whatever section he may select. The Know Nothingism that would exclude any class of immigrants from our territory, whether by law or mob violence, or in any way abridge their rights after they are here, is too contemptible and mean, anti-American and anti-democratic, to be tolerated for one moment. The question whether or when they shall be made citizens should not be confounded with the one which pertains to the simple right of immigration and residence. We would admit all classes of aliens to the privileges of citizenship upon precisely the same terms; and hence we think that the Senate did a very foolish thing on the Fourth of July in voting that our naturalization laws should not extend to the Chinese. The members of the Senate would have been quite as well employed if they had spent the day in exploding fire-crackers.

Another well-established principle of American political economy is the fact that the labor market of this country is a *free* market, to which buyers and sellers of all classes have an equal right. The Chinaman has just as much right to enter it as the Irishman or the German, and sell his labor for the price that he chooses to accept. The buyer has the same right to negotiate with the Chinaman that he has with any other man. Voluntary labor is a matter of contract between buyer and seller, open to all and common to all; and any theory which proposes to restrict it to any specific class, to the exclusion of any other class, is absurd upon its very face. If the Crispins of North Adams do not choose to work for Mr. Sampson at a given rate of wages, then they have a right not to do so; but they have no right to say that Chinamen shall not work for him upon such terms as may be agreed upon by the respective parties.

The rate of wages, like the price of commodities, must, under the general principles of free competition, be regulated by the law of supply and demand. When the demand for labor is in excess of the supply, wages will rise; and when the supply is in excess of the demand, then they will fall with equal certainty. There is no use in attempting to repeal this law by artificial combinations. Wages, moreover, so graduate themselves to other prices as ordinarily to preserve a just equilibrium between wages and the cost of living. Laborers who work for wages have in this country the same opportunity as other men to become capitalists and proprietors; and, if they do not avail themselves of it, the general laws which govern the price of labor are not to be blamed for their omission. There is no sense in denouncing capital, or denying its rights in a free market, because some men have labor to sell and nothing else.

Nor is there any danger that the gradual introduction of Chinese labor into this country will jeopard the rights of those who are already here. The Chinaman who comes here to remain, like the Irishman or the German, will soon learn to ask the highest price that he can get for his labor. Like any other man, he will accommodate himself to our industrial system, consuming more for his living and demanding more for his work. As the Irishman has not imported the cheap rates of Ireland into this country, so the Chinaman will not import those of China. The whole question will regulate itself by economic laws; and we hence advise all parties to be quiet.

THE FUNDING BILL.

THE Funding Bill, as it has passed both houses of Congress, provides for the issue of $1,500,000,000 of United States bonds; $200,000,000 bearing five per cent. interest and redeemable after ten years, $300,000,000 bearing four and a half per cent. interest and redeemable after fifteen years, and $1,000,000,000 bearing four per cent. interest and redeemable after thirty years. A sum not exceeding one-half per cent. of the bonds is allowed for paying the expense of issuing them. The bonds are to be exchanged at par for Five-Twenties already issued, or sold at par and the proceeds applied to the payment of such Five-Twenties as have become redeemable. They are to be paid, principal and interest, in coin, and to be exempt from all taxation. The bonds composing the Sinking Fund, other bonds purchased and held by the Treasurer, and all that may hereafter be purchased are to be canceled and destroyed. The bill also provides that the Treasurer may receive gold coin on deposit for not less than thirty days, and in sums not less than $100, and issue certificates for the same bearing interest at the rate of 2¼ per cent. per annum, and payable on the return of these certificates after ten days' notice; with the provision that this coin so deposited, after retaining 25 per cent., may be used by the Treasurer for the purchase of Government bonds. The banking clause, as contained in the original Funding Bill of the Senate, is wholly stricken out.

If this form of a funding bill be the only one which the two houses could agree to accept, (and such seems to have been the fact), then we are glad that they agreed to its adoption. It will give Mr. Boutwell an opportunity to test the question in the general market of this country and Europe whether Five-Twenties bearing six per cent. interest, and not equal to par in gold, can be funded in these new bonds at par with a lower rate of interest. We should have no doubt of at least some degree of success to the effort, provided the bank clause as originally contained in the Senate bill had been retained. This made the acceptance of the new bonds compulsory upon the banks for banking purposes, and we have never been able to see any injustice in the measure. The omission of this feature leaves the whole question of funding to the operations of the general market, and precisely how it will work can only be told after the thing has been tried. The bill will do no harm, if it does no good. The five per cent. bonds that run for ten years, are likely to be taken first; and perhaps the banks will at an early period deem it for their interest to exchange their Five-Twenty bonds that have already become redeemable for the new ones on account of the longer period the latter have to run. The great difficulty that will meet the Treasurer everywhere is the present price of six per cent. bonds already issued; and this is to be overcome only by so raising this price that a bond bearing a lower rate of interest can be floated at par. To accomplish this result will require a change in the market price of bonds; and this we hope to see secured by time. We have no idea that the end will or can be gained at once.

As to the gold-deposit section of the bill, it strikes us that this whole section might as well have been dispensed with. It theoretically makes the Treasury a bank of deposit and of issue, paying 2¼ per cent. on its deposits, liable after thirty days, upon a ten days' notice, to redeem its certificates by paying back its gold deposits. This, if it were to become a business conducted on a large scale, would complicate and embarrass the operations of the Treasury by virtually assigning to it the functions of banking. We are of the opinion that the Government had better pay its debts with its own funds on hand, and not by a quasi-system of call loans. There is, however, no prospect that the holders of gold will make any considerable use of this section; and that, too, for the simple reason that they can generally do better with their gold than to lock it up for thirty days beyond their control for the sake of 2¼ per cent. interest. They can make it earn more by keeping it in their own hands. We do not believe that the Government will derive any advantage from this section worth the trial. It does not properly belong to a funding bill, and had better been omitted.

OUR FOREIGN TRADE.

We present in the following table the annual aggregates of the foreign imports and exports of the United States for thirteen years:

Years.	*Total Imports.*	*Total Domestic Exports.*
1857	$360,000,141	$338,768,065
1858	282,613,150	266,758,376
1859	338,768,130	335,894,384
1860	362,166,254	373,189,274
1861	353,650,153	278,699,486
1862	205,771,729	213,069,519
1863	252,919,920	305,884,908
1864	329,562,895	320,035,199
1865	234,434,167	196,396,797
1866	445,512,158	550,684,377
1867	417,831,571	438,577,813
1868	371,624,808	454,301,713
1869	437,020,541	418,869,183
	$4,374,771,617	4,573,355,446

This makes an annual average of $336,520,893 for imports, and of $351,788,880 for domestic exports. The total of re-exports for the whole period was $389,623,356; which, being added to the domestic exports, gives $4,862,878,802 as the aggregate of our exports for thirteen years. This shows an apparent balance of trade in our favor to the amount of $588,107,185 for the entire period. It should be remembered that the imports are reckoned in gold value, and that since and including a part of 1862 the exports are reckoned in currency value. If we reduce the latter value to the former, by taking the average premium on gold for each year, we shall find the balance of trade to have been largely against us. This average premium was as follows:

Years.	*Gold Premium.*
1862	13.22 per cent.
1863	46.08 "
1864	100.05 "
1865	57.72 "
1866	41.35 "
1867	38.62 "
1868	39.84 "
1869	33.79 "

The Bureau of Statistics gives us the following statement of domestic exports for the first eight months of the last fiscal year, as compared with the corresponding period of the previous year:

July 1st, 1869, to Feb. 28th, 1870..$298,146,906
July 1st, 1868, to Feb. 28th, 1869. 231,732,432

This shows an increase of $66,414,471 in the exports of one period as compared with those of the other. Reducing them to their gold value at both periods, we have $239,033,935 for 1869–70, and $171,907,781 for 1868–69; making $67,126,204 as the difference in the exports of the two periods.

Comparing the imports of the first nine months of the last fiscal year with those of the corresponding period in the previous year, and with the exports for eight months of the two periods, we have $8,900,124 as the balance of trade against us in 1869–70, and $65,771,584 as the balance for 1868–69. This shows a large decrease in the balance of trade against us. In 1868–69 the nation was increasing its foreign debt from commercial causes at the rate of $87,695,445 per annum, while in 1869–70 the increase is at the rate of only $11,866,832 per annum. This is certainly a most gratifying feature of our foreign trade, as compared with previous years, especially when we remember that it has resulted from no extraordinary demand for our exports; but rather from the development of our own industrial resources, in connection with the reduction of the premium on gold. We may hope ere long fully to balance our imports by exports, and thus dispense with the necessity of sending securities or gold abroad to settle the commercial balance against us. We need to do even better than this, since we have some seventy millions of annual interest to pay on our foreign indebtedness to Europe. Our exports must be very considerably increased in proportion to our imports in order to settle the whole account, and keep ourselves annually even with the world, and especially to commence the actual payment of our foreign debt. This can be the work of time only. A series of years must be occupied in gaining the end.

THE EUROPEAN WAR AND ITS EFFECTS UPON AMERICAN SECURITIES.

THE great question which now interests our capitalists and financiers—now that war has actually begun—is, How are our various securities now held in London, Paris, Frankfort, and other financial centers of Europe to be affected? Mr. David Wells, in a recent letter, estimated the amount of all descriptions of our debt obligations now owned abroad at the enormous sum of *twelve hundred millions* of dollars, or more than one-half of our entire national debt. Is there any probability of any portion of this indebtedness being sent home? and, if so, what effect will their forced sale have upon our gold and money markets?

This is a grave question for consideration, and one which cannot fail to impress every thinking mind. The first effect of war is always to depress prices. This has been demonstrated by the marked decline of securities during the past week at every *Bourse* of Europe. The great and varied interest which a war effects always causes a shifting of loans, and a consequent demand for money; and this in turn forces margin holders of stocks and bonds to sell at the best rate they can secure. Manufacturers, merchants, and in fact all business is necessarily more or less disturbed; and many of those who have invested their surplus means in bonds, stocks, etc., are obliged to sell, in order that their individual interests may be protected. These causes, therefore, produce a decided decline for the time being; but in what direction will quotations probably tend, both here and in Europe, in the event of a prolonged war. This is the great question. Should France and Prussia, or other European countries, emit a paper currency, after the plan adopted by us, then there can be no doubt as to the final result. Wild speculation would follow, such as we in the United States have just witnessed, and every description of security, merchandise, real estate, etc., would sell high. If, on the other hand, the great powers now engaged in war have the ability to maintain themselves on a specie basis, we have then to consider the probable course of prices of our obligations now held abroad. Happily and most luckily for us, we are not yet on a specie basis. If we were, there can be but little question that much of the debt now owed by us would be sent here for immediate and forced sale; and consequently our gold would be immediately drained from us, and we should be again obliged to suspend specie payments. Now, however, if there are any orders sent here directing sales, those sales must be made for and in currency, and the gold purchased. This, of course, would raise the premium; and the consequence is that foreign holders would perhaps realize but a fraction of the cost of their security to them, and in any event they would be compelled to suffer a heavy loss. But we are *decidedly* of the opinion that our securities abroad will not be sent home; for the reason that, should the war be prolonged, native investments would be sold, and the proceeds directly invested in our Governments, railway bonds, and shares, upon the hypothesis that these securities are far better than any offered by those governments engaged in war, by reason of the known policy of our Government not engaging in foreign complications, and also because of the much higher rate of interest which they bear.

This question of interest is a most important one. There are in Europe thousands of individuals who have *fixed* or stated incomes, and those individuals are obliged to live within these incomes; therefore, let any event occur, particularly a general war, this class of people are, of necessity, obliged to change their investments. And we are of the opinion that good American securities, which present a high rate of interest, will be those most likely to meet with favor. Another reason why our Government bonds are not likely to be permanently depressed in European markets is the fact that Mr. Boutwell is paying off our obligations at so rapid a rate, thus proving to the European mind that we are a strong and thrifty people, and that we have an honest and an economical administration.

MONEY MARKET.

THE money market has been unsettled by the complications of the European war; but, as our banks are, happily, not doing business on a specie basis, it does not matter to them how heavily the drain of gold may bear upon the country. We have plenty of gold and silver to spare, as well as wheat, flour, pork, petroleum, cotton, and naval stores; and Europe is likely to need all our surplusage, and she will return to us some of our gold-bearing bonds in return for it. We shall be the wealthier for the exchange, and our railroads will be profitably employed in bringing the products of the West to the seaboard. Fortunately for us, our harvests are abundant; and, if Russia and England should be mixed up in the quarrel between France and Prussia, it would not be to our damage. But, let what will happen in Europe, the thing of which we are sure in this country is that they will not take our circulating medium away from us; and that, as it is not to be diminished by governmental action, we are likely to have plenty of it, although not in quite so great abundance as has been the case for the past three months. The week closed on an easy loan market, and the remarkable bank statement of Saturday looked as though there could be no immediate stringency. But on Monday there was a greater degree of activity, and the rates on call loans were 5 to 6 per cent., instead of 4 to 5 per cent., the ruling rates of Saturday.

The last weekly bank statement exhibited some rather singular changes since the week before, which are less important than would appear, from the circumstance that the Bank of New York made a change in the method of reporting the amount of gold in its vaults. It appears that in the last statement all the gold held by the bank, a large part of which was before held as a special deposit, was counted both in the general deposit and in the specie average. The change in the circulation was chiefly made by the Bank of Commerce.

The weekly statement exhibited a large gain in deposits—$14,606,887. The banks now hold $88,006,984 legal tenders in excess of the 25 per cent. legal reserve required by law. The following shows the details:

	July 9.	*July 16.*	
Specie	$35,774,494	$41,435,683	Inc. $5,661,254
Legal tenders	53,346,970	53,461,341	Inc. 112,371
Total reserve	$89,067,464	$94,597,029	Inc. $5,513,625
Circulation	32,190,357	32,327,746	Inc. 137,389
Deposits	219,725,468	234,332,355	Inc. 14,606,887
Total liabilities	$253,895,825	$266,660,101	Inc. $13,564,276
25 p. c. reserve	59,236,456	66,580,035	
Excess over legal reserve	$29,830,948	$28,016,994	Inc. $2,130,046

The following statement shows the condition of the New York City banks this week and last:

	July 9.	*July 16.*	
Loans	$277,180,478	$285,577,318	Inc. $7,840,891
Specie	33,704,414	41,178,668	Inc. 5,461,254
Circulation	33,190,357	32,327,296	Dec. 1,07,2,571
Deposits	219,725,468	234,332,355	Inc. 14,606,887
Legal tenders	53,346,970	53,461,341	Inc. 112,371

The gold market was strong and excited on Saturday, but it was not until Monday that it really felt the influence of the war panic. The price at the close of the week for gold was 116¾. On Monday it opened at 117¾, and by noon jumped up, under a wild excitement, created by purchases by the German bankers, to 122¾, from which it fell off later in the day to 120¼.

The effect on the stock market was not so marked as might have been expected. The leading railroad stocks fell off about two per cent.; but Lake Shore suffered the heaviest decline, selling down to 95.

Reports from London of a heavy decline in American securities did not occasion a corresponding decline here, on account of the rise in the price of gold.

The market just now is in an excited state, liable to violent fluctuations, but not at all panicky; and the opinion of the cool-headed and intelligent men of the street is that prices of our stocks and securities generally will advance as soon as the aspects of the war are more accurately defined.

AN EXCELLENT GOLD-BEARING SECURITY.

THE Seven per cent. Bonds of the Midland Railroad, the interest of which is payable in gold, free of Government tax, offer one of the safest and cheapest investments in the market. Messrs. George Opdyke & Co., of 25 Nassau street, are